
Journal of a Tour in Armenia, Kurdistan, and Upper Mesopotamia, with Notes of
Researches in the Deyrsim Dagħ, in 1866

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the many thousands of fishermen and their families depending on the fisheries for their support.

There are good accounts in all quarters from the Tilt-Cove copper-mines. The copper is said to be second to none in the world, realising 20*l.* a ton. Shipments are constantly taking place, affording a cheerful prospect to any who may be thrown into distress by failure of the fisheries. I am sure that on the coast of North-East Labrador similar mines will be found, and all that is required is a small capital and a little energy to work them successfully.

I find, on referring to the returns in the Government office of the number of fishermen employed in Newfoundland, there is nothing definite known; but in 1857 the population was 122,000: 800 vessels were employed fishing; in these were 15,000 men, and the tonnage 60,000 tons. The fishing-boats were 12,000 in number. Surely these numbers are worth looking after and improving.

19*th.*—Strong south-west gale and rain prevented our starting, but in the evening it chopped round suddenly to north-east, and we were off. Running down the coast of Newfoundland we were off Cape Cod light at midnight, 9 knots an hour. There was a heavy sea left by the south-west gale the night before, and the *Gannet* dived a little into it. Next day, unexpectedly, we had a fine north and east wind, and we rattled along briskly.

While at St. John's, we found by nine separate observations, two days following, that the variation of the compass was 30° 41' W., and not 32° 21', as the chart shows.

XI.—*Journal of a Tour in Armenia, Kurdistan, and Upper Mesopotamia, with Notes of Researches in the Deyrsim Dagh, in 1866.* By J. G. TAYLOR, H.M. Consul for Kurdistan.

(Communicated by the FOREIGN OFFICE.)

Read, June 22, 1868.

I LEFT Erzerum in company with Mons. A. de Courtois, the French Vice-Consul, who came as far as Diarbekr with me, and then returned to his post. Our route to Mamakhatoon was by Jinnis and Yeni Koi; then over the steep Ardooshli Pass into the valley of the Terjan Su, which flows past the town; the whole distance being fourteen hours and a half from Erzerum.

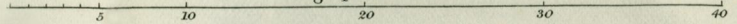




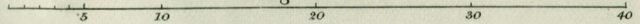
MAPS ILLUSTRATING
a tour in
**ARMENIA, KURDISTAN &
UPPER MESOPOTAMIA**

By J. G. Taylor, H.M. Consul for Kurdistan.

Geographical Miles

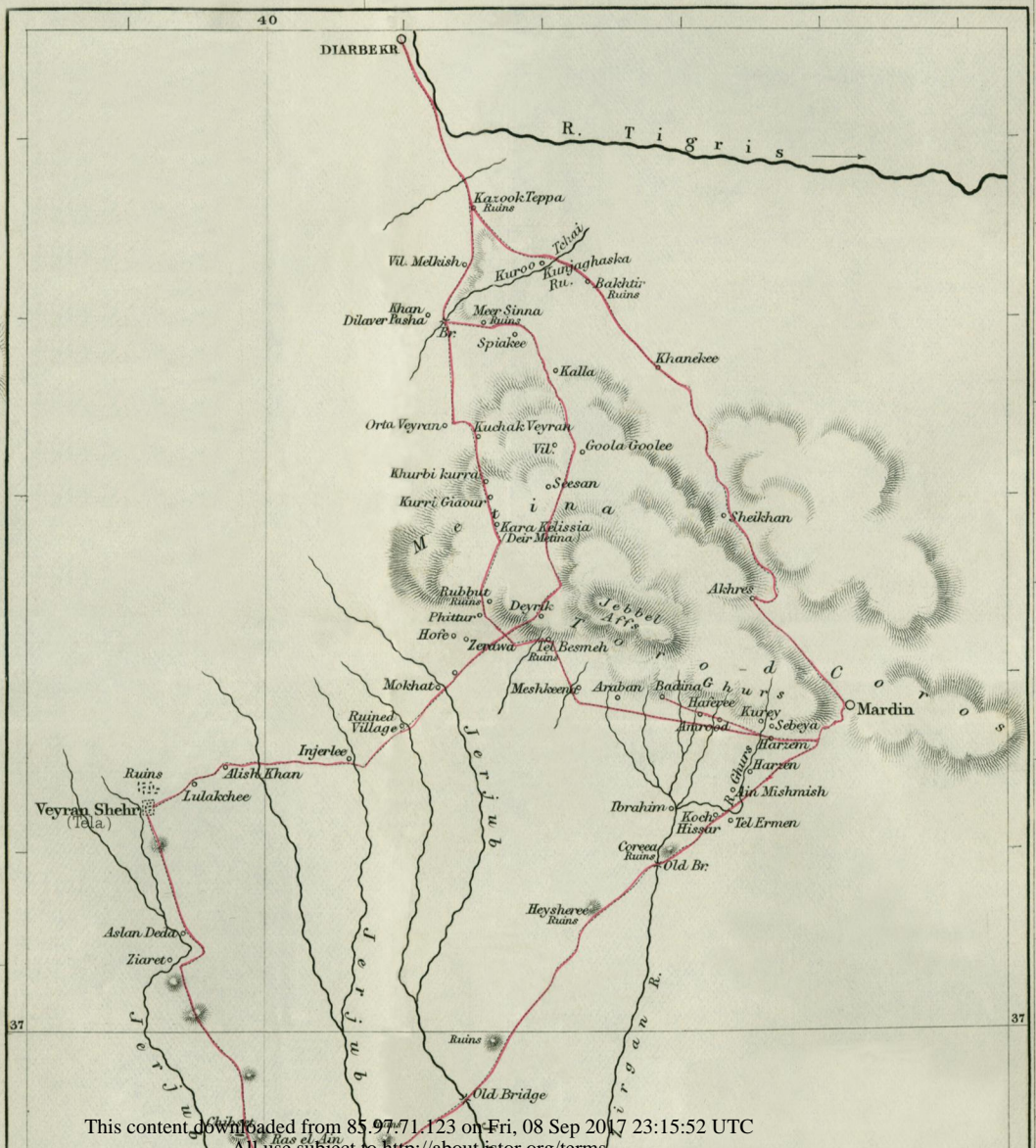


English Miles



Author's Routes

ERZERROOM





August 5th, 1866.—Mamakhatoon boasts of a fine caravanserai, commodious barracks, and a telegraph-station on the Erzingan and Erzerum line. An older and interesting relic exists, in the remains of a tomb erected over the burying-place of a lady unknown, excepting as the daughter of a former padisha. The tomb itself is a fine specimen of massive Saracenic architecture, with the melon-ribbed pointed roof common to some of the Seljook edifices of Asia Minor and Zenjide monuments at Jezireh, in Mesopotamia. It is about 20 feet high, standing in the centre of a circular walled court, that had originally been domed. Arched recesses are carried round the interior, containing several graves of former Moslem dignitaries. The entrance to the court consists of a fine-pointed gateway, with an elegant Cufic inscription round it in the modern character.* Over the inner gate and on each side legends in Arabic character record the name of the builder. Outside, on the stone gate-posts, is a pentagonal figure, formed by the names of Mehemed and the four first califs. The whole appears to date from the eighth century of the Hejreh. This town is the capital of the extensive Kuzaa, or district of Terjan, in which modern name some authors appear to find a corrupted form for the older one of "Derexene" of Xenophon's retreat.

6th.—Started in an easterly direction at 5.54 A.M. in the valley and along the banks of the Terjan Su for 1 hour 10 minutes, when, turning out of the former, we ascended on to a table-land in a northerly course. From this point the village of Kuter Kinpri—where there is a bridge over the Euphrates—was the barren upland into the true valley of the Kara Su, and, passing through vast fields of wheat and barley, reached the thriving village of Pekkareej at 9.40 A.M. Three-quarters of its inhabitants are Armenian, the rest Moslem, but all live in harmony and seem to thrive equally. The houses are built round the base of an isolated hill or mass of rock, about 300 feet high. On the top are some remains of an ancient building, from which steps hewn out of the rock are distinctly to be traced as far as an aperture, a few yards lower down, forming the entrance to a subterranean stair, in admirable preservation, communicating

* This ruin is attributed, I believe, in error to the Ak Coinloos. The melon ribbed roof is characteristic of a style prevailing at an earlier date, while all Ak Coinloo monuments I have seen—although more ornamented—are imitations more or less of the plain angular Armenian cupolas observed at Echmiazin, the churches and monasteries about Van and in some other parts of Kurdistan. The Cufic inscription round the gateway, the most modern specimen of that beautiful character, warrants my assertions, as I am not aware that on any of the numerous tombs of the Ak Coinloo at Ikhlut, Diarbekr, or elsewhere, are the inscriptions they bear in any other character but the complicated Taalig Arabic.

with a spring of fine water at the foot of the rock. The shaft slants rather steep east and west; part of it is blocked up, but I descended as far as the 113th step and found them all carved out of the solid stone. The dimensions of this excavation were 10 feet high and 8 feet broad, the steps being 8 feet long by 2 feet broad and $1\frac{1}{2}$ feet deep. These remains are connected with those of an old heathen temple, that formerly stood at the summit of the rock, and was probably dedicated to Mihr or Mithra, the same as the Armenian Ephestus, or Vulcan.* After breakfasting we travelled on at 3 P.M. in a westerly direction over the fine plain to the Kara Su, and descended into its Hawi† by a very steep incline at 3.48. This Hawi is about a mile broad, the Kara Su entering it by a narrow gorge at its further end, flowing about north-west and south-east. A few yards lower down, near Pirriz village, it is again confined within high narrow banks till opening out in the Terjan valley further south. In the valley we were now in it receives a considerable tributary, containing a body of water equal if not larger than the trunk-stream, called the Pulk Su, having its sources in the numerous brooks and rills flowing from the Kesheesh Dagħ, that even now showed several large fields of snow on its peaks. We crossed the Kara Su at 4.12, the water reaching up to our horses' knees near an old mill, and then followed the course of the Pulk Su in a direction s. 54 w., crossing and recrossing it several times as far as the Chiftlik of Begler Kome, at a point where the small Manse stream joins the Pulk Su, which we reached at 4.50. Here the latter flowed in an easterly direction through a fine though narrow valley—full of rich herbage—bearing west, bounded at some places by high rocks, which still further west swell into the Pulk and Sari Kaia hills. From here, ascending to an upland and having for the last hour followed the valley of the Manse Su through luxuriant corn-fields, we reached Manse village at 6.17. It is embedded in groves of poplar and watered by the different rills ultimately composing the stream we had been following at the foot of the Sari Kaia Dagħ, a spur of Koozichan. It runs close down to the back of the village and is continued further west, being a prolongation of the same chain that bounds the south-western side of the Pekkareej Valley, where

* Pekkareej occupies the site of the old Armenian town of Pakarinch, where Mihr or Mithra was worshipped by the idolatrous Armenians. This divinity had a temple here at the commencement of the fourth century. St. Gregory the Illuminator destroyed it and distributed the treasures he found there to the poor. It was then as now a town in the province of Terjan. 'Moses of Chorene,' Book II., ch. xii. 14; ch. xiii. 'Injijan Geog.,' p. 24, 25.

† A Hawi means all the low lying flats on either bank of a river running through a broad deep sided alluvium valley, flooded in spring, but available for agriculture as the waters recede.

its foot is watered by the Kara Su. Manse contains about sixty houses, of which forty are Moslem and the rest Armenian.

7th.—We started early; our general course during the day was w. 25 n. in a winding road to the Bash Koi Mountain, and after that w. 45 n. Leaving Manse at 6.42, our road led by an easy incline and then a short descent to the Veyrin Kar stream, which we crossed at 7.40. It joins the Pulk Su near Pulk village, and though now a small brook, swells in spring to the dimensions of a river. It has its sources close to, and name, from the small village of Veyrin Kar, about two miles off west, and receives the drainage from a part of the Koozichan Mountains that rise at its back. In 34 minutes, by a circuitous path at one side of the valley of the Pulk Su, we were opposite the Kizzilbash village of Shogbeh, one mile to right, situated near an isolated rock on the Pulk Su. From this point the Pulk ravine—a continuation of the valley—and village with the junction of the Veyrin Kar bore nearly due east, about three miles off. We reached Asparawek, inhabited by Armenians, in 42 minutes from this. It is built at the foot of a hill, at one side of the Shogbeh Plain, bounded to the north-east by the Pulk River. The plain, though small, is well cultivated; the crops of wheat and barley were heavy, and I was glad to see that flax also formed part of the cultivation. At the back of the hill we passed a sulphur-spring, whose waters tainted the herbage and atmosphere for a considerable distance. The source was heavily impregnated with the mineral, and the country about appeared equally rich in it. Eighteen minutes further the sparkling Gomika brook crossed our road, rattling over a pebbly bed to its junction with the Pulk Su, between our point and Sosinga Village to right. In 42 minutes, and after crossing the Pulk Su, flowing through another delicious valley of rich herbage and cultivation, we arrived at Gulabaghdee Village, situated on some high land on the left bank of the Pulk Su, tenanted by Kizzilbash. Their chief treated us with the utmost hospitality. Nothing could equal his desire to make us as comfortable as his limited means permitted. Although the village generally was composed of the usual mud-hovels, there were three or four neatly-built commodious houses, constructed of cut stone, belonging to the chief men, and some pains had been taken to make their interiors accord with their outward appearance of comfort. In the vicinity was the usual burial-ground, containing, among many others, some neat tombs, marking the resting-place of members of our host's family. They were not dissimilar in build and position to those placed over Moslems; but on the side-stones were engraved figures denoting the former occupations and pursuits of the deceased. Thus on one were the

figures of a saddled horse, but no stirrups, a curved riding-stick and pistol, powder-flask, sword, &c. ; on another a spindle, pipe, comb, or sheep, denoting the last resting-place of a female. The poorer classes were content with a very rude representation of a curved stick, pen, or pistol. We left at 2 p.m. and reached Bash Koi Village and mountain of the same name in one hour. From here the road led by a steep ascent of 40 minutes to the rocky Kara Dash point. The mountains rose high about us, most of them covered with fine grass; but one close to right was a mass of sheet rock, descending in a perpendicular to the valley. A still steeper though longer decline, occupying us 35 minutes, led to the luxuriant gorge of the Schamoor Su; following its windings for some time, and then descending a mountain spur, we arrived in one hour at Tchamoor Village, situated at the extreme northern end of the spur, divided into two parts by a small ravine on the eastern side. Our road for the latter part was lined with wild rose-bushes, and the high mountain slopes about covered with a thick underwood of dwarf oak, spreading down the edge of the ravine. The upland near and about the village was excessively fertile, groaning under the weight of a rich harvest the villagers were then occupied in housing. Tchamoor has a population of sixty families, three-quarters Kizzilbash and the rest Greek, who have constructed a fine-looking church in the centre of the hamlet. Generally speaking, the mountains on our left-hand during the day's journey are tenanted by Kizzilbash of the Koozichan Kuzzaa, while the plain and mountains to the right are in that of Terjan, populated by Moslems and Christians, with a few Kizzilbash villages here and there. The Kizzilbash of the Koozichan belong to the Shah Hussein and Ballabanlee tribes.

8th.—The night and morning were extremely cold, and we were glad to gather round a roaring pine-wood fire while sipping the morning cup of tea preparatory to a start. The direction to Kalkyt was north-west by west, although the road we first took bore nearly due west. On leaving the village we again descended into the Tchamoor ravine, and crossing the shallow stream flowing through it, ascended the opposite side. Its slopes were covered by a profusion of beautiful flowers; among them one of the thistle species, with fine branching pointed narrow leaves at the bottom, and at regular distances all the way up cellular cushions encircling the stem. From each cell issued a single horn-shaped flower, like that of a honeysuckle—exuding the same sweet odour—of a white colour, with pink lips. In each cushion there were six to ten cells, and as many flowers, the top of the plant being surmounted in the same manner. The height

of different specimens varied, ranging from one to three feet, all growing in a light soil among stones.* One hour after starting we stopped at a tomb of a certain Sheikh Kassem, a Kizzilbash chief, who formerly ruled supreme at Tchamoor. Round the building that covered the grave were three inscriptions in modern Arabic—one bearing the name of the tenant, a second the Moslem Shehadet, and a third some illegible words and the name of Ahmed ebn Drees at the end. In hunting among the old grave-stones I stumbled upon one bearing part of a Latin inscription, DEIV.† The guides could give me no information from where it had been procured, nor did they know of any old ruins in the neighbourhood. From here we descended on foot by a very steep pass and through a splendid foliage of the wild cherry, maple, oak, and pine for 20 minutes to the bank of a stream, called by the natives the Deveh Koori Su, as it has its sources in a mountain, called indifferently by that name, and Kesheesh Dagh. This is the same stream that Kiepert calls the Kalkyt and Kara Su, which, according to his map—erroneously, as it will be seen—flows past Shebban Kara Hissar. It is the true Lycus or Suddak Su,‡ that after leaving Tchiftlik flows south and then west at some distance from Kara Hissar—about 15 miles—and forms the chief arm of the Iris or Yeshil Irmak, joining it at Eupatoria. Our road for the rest of this and the following day lay in the bed of the valley, through which it flows in a tortuous course, confined by rocky hills on either side. The valley itself never exceeds a breadth of 600 yards, but it is narrower at some places than at others. In 20 minutes passed the miserable and apparently deserted village of Yeni Koi, and the last in the Terjan Kuzzaa; from here on the country being under the government of the Kalkyt Mudir a subordinate of the Kaimakam of Erzingan. Twenty-five minutes from this we passed through the village of Karlan Kiz, composed of log-huts, built of large timbers, let into each other on the plan pursued by settlers in the American backwoods. This peculiarity of

* I believe this plant is unknown in England, but it has been long ago cultivated in France, where it was known as the "*Morina Orientalis*" of Tournefort, who introduced it, and gave it the name of his friend Dr. Morin; from his first producing specimens of the flower in Paris, from seeds furnished him by Tournefort, procured near Erzerum at the Kirk Degermauler. — *Tournefort*, vol. iii.

† This stone from our subsequent discoveries must have been procured from the ruins of Saddak "Sattala" close to.

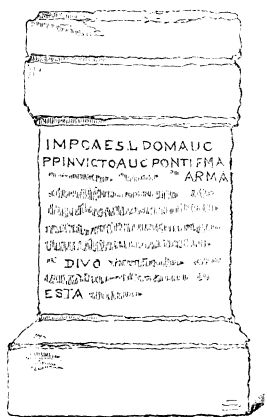
‡ The Latin "Lycus" seems to have been simply a translation of the original Armenian name of this same river, which was called the "Kail Ket" or Wolf River. In the modern name of the Kuzzaa "Kalkyt," the old epithet is preserved to this day. Injijan places its source with truth about six hours from Erzingan, but commits a grave error in stating it falls into the Euphrates.

building I was told was confined to this district; but I have observed it elsewhere on the road between Trebisonde and Erzerum. Seventeen minutes from the village the road was crossed by the Trebisonde and Erzingan telegraph on the high road connecting the two towns. Half an hour further on passed Suddak Village, with some ruined arches on one side of it—the road as before winding, and in the valley of the Su or river of the same name. Its banks are prettily though scantily wooded, and the land on each side covered with fine crops the peasantry were now harvesting. Forty-three minutes further on we lost sight of Suddak, situated half way up the chain of hills that form separate sides of the valley. We stopped for a few minutes in a thick grove close to Sugmen Village, to allow the mules to come up; then leaving the river and valley crossed a low spur of ironstone and reached Kullekchee Village in 38 minutes from our last halting-place. We returned to the valley of the Suddak Su, and following its banks for two hours and a half, past Jibberree and Daüsee Villages, reached the upland of Kalkyt. The river here takes a northerly and then a westerly bend round Tchiftlik; we, however, proceeded nearly due west towards the village for 27 minutes, when we descended into the valley of the same name, close to where the Balakoo Su (an affluent of the Suddak) enters it. The crops of barley and wheat, and mixed wheat and rye, were very fine: everything bore a smiling appearance of busy toil, women and men in the fields gathering the harvest and laden Arabas bearing the produce to the village before us, which we reached and found our tents pitched in a pretty spot under the welcome shade of some poplars, on the bank of the Balakoo River, half an hour after. The Mudir who had come out to meet us regaled us with the usual stories of a deficient Ailik and the Haiwanler he was called upon to waste his abilities over: he had the sense to leave us after exhausting his far-fetched comparisons between Stamboul and Kalkyt, Poleetika and Esheklik.

9th.—Tchiftlik, as its name implies, was formerly a stud-farm for the use of the Ottoman cavalry. So many coins of different dynasties and nations were offered to me for sale, that I resolved to return and visit Suddak, where I was assured the majority had been found. Leaving then our baggage at Tchiftlik, we went to Suddak by another and a shorter route over the mountains, and reached it in four hours. I was much pleased with the curious massive remains still in situ.

The first object of antiquity that arrested my attention was a Roman votive altar, turned on one side in a field occupying a part of the ground of the old town. It was considerably damaged, as also a Latin inscription of Domitian, consisting of twelve lines

it originally bore on its face. The first and second lines were legible, and the whole stood thus:—



Several other stones were shown us bearing inscriptions in Byzantine Greek; but they were of no interest, and had been simply epitaphs on deceased citizens. On none, most unfortunately, was there any clue to the old name of the city. In passing through the village, which is built on one of the mounds covering the *débris* of ancient edifices, I saw a small piece of mosaic, and being assured that several more existed, made a rigid search in all the wretched hovels of the place. In the Kehya's house I found the hearthstone was composed of one large fragment, representing the centre part of a human figure, as large as life, in minute mosaic of brilliant coloured stones. The fragment was 3 feet long by 2 broad, and evidently a magnificent specimen of that beautiful art. The colours had not suffered from the action of the fire, but it was minus the head and feet, and altogether far too damaged to remove. In another house was part of a mosaic pavement, 6 feet long by 3 broad, forming part only of one side. The border consisted of fine cone figures, succeeded by a series of lozenges in black, white, slate-colour, green, yellow, and red stones, in alternate rotation, and then a prolonged geometrical figure in small black stones, in a white field, the whole surrounding a centre of crossed lines forming squares, each containing a smaller one, with the corners at right angles to the sides of the former. Another and larger piece was kicking about the public thoroughfare. These remains had been dug out of the top of a hill at the back of the ruins overlooking the village. On its summit was a small spring, whose waters, collected in a large artificial basin, had at one side the ruins of buildings from whence they had been dug out. The ruins of the town itself were inclosed on three sides by a deep ditch and high wall—14 feet of the latter being at one point still standing, though in a dilapidated condition. It was composed of rough pieces of stone—imbedded in a cement of lime and small pebbles—faced with large even-cut polished blocks. The northern side, with a gate in the centre, was 366 paces long, the two others 246 each, with a gate in either corner; but at one only could I discern the remains of a bastion. To south-east and south-west were two large mounds (probably forts); for in one, where excavations had been made to procure material from the

old buildings, were the remains of high massive walls of great thickness and solidity. It is in this mound that the majority of coins offered for sale at Tchiftlik are procured, and on its summit are also dug up skeletons and coffins containing relics of the Byzantine period—proving the total ruin of the earlier construction at the period of the latter occupation. About a mile south-east of the village are the remains of seven arches, forming one side of a semicircular building—probably a bath—with opposite corresponding buttresses, at a distance of 11 paces from the former. The Turkish Government make use of the old cut-stones found here to construct the government buildings at Erzingan.

10th.—Returned to Tchiftlik.

11th.—Left at 6.15, in a westerly direction, for Teyrsroom. In half-an-hour reached "Geyrmoloo," on the Suddak or Kalkyt river, running past "Gellatorna" village, $1\frac{1}{2}$ miles to our left, in a south-westerly course, which 5 miles further over is nearly west, confined as before between high rocky hills, backed now by the Tchimen Dagħ Range. The Gumish Khana villages press close down to our right, and in half-an-hour "Koma," in a pretty ravine, was about half a mile to right in that district. From here the road became again hilly, and, on the whole, ascending. Passing Alansa village, in half-an-hour, we descended into the narrow "Terages" ravine, and, crossing it, ascended the steep Deveh Yoovan (camel tiring) hill by a winding path between stunted pines and shrub oaks. On completing the ascent we travelled along a well-cultivated fertile upland, and in an hour more left the Kalkyt Kuzaa and entered that of Sheyvan, our route bringing us closer and closer to the base of the arid Giaour Dagħ to right. Its summit is broken up into a confused mass of peaks, the spurs running from the range partaking of the same sterile character. The Tchimen Dagħ, on the contrary, about six hours to left, presents no elevated salient point, and has the look of a level highland, seemingly thickly wooded for three quarters of the way up, when the vegetation stops abruptly. It abounds in fine pastures and springs, whence its name (the Meadow Mountain), and is the favourite summer resort for the villagers in the neighbourhood. The Tchimen is the continuation of the Deveh Koori, or Kesheesh Dagħ, near Erzingan, its true commencement being near the high hill behind Bash Koi, and known as the mountain of the same name. All the streams from Tchiftlik, and further on to the Funduklee Bell, run from the Giaour Dagħ towards the Tchimen, and consequently flow into the Suddak, or Kalkyt Su, bounded to the south by the slopes of that mountain. The positions both of the Tchimen and Giaour Dagħ, as also of all

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the country between Mamakhatoon and Kara Hissar, are entirely misplaced in all editions of Kiepert's large map of Asia Minor. In forty minutes more, and descending for twenty minutes into the Teyrsoom valley, we reached the Greek village of the same name, at the western end of a confined ravine, close to the base of the Giaour Dagh.

12th.—The village of Teyrsoom is solely inhabited by Greeks. There are three others of the same name in the neighbourhood also tenanted by the same people, although many of them have emigrated to the Caucasus. The village is situated on the banks of a small stream running towards the Kalkyt Su, and at the back of the Teyrsoom Dagh, an offshoot of the Giaour. The Teyrsoom Dagh contains a rich lead mine, but Government does not take the trouble to work it, or allow others to benefit by the natural wealth it contains. The hamlet boasts of a fine church, where the services are got over twice a day with the same rapidity—without the decency—that an Arab despatches a pillau, the priest leading off by a series of expectorations right and left of his position before the altar. At the back of the village, on one of the lower peaks, are the remains of an ancient monastery, with fragments of gaudy Byzantine frescoes of the Virgin still existing on the remnants of the crumbling walls of the old structure.

13th.—The Kalkyt Su (Lycus) runs about two hours (5 miles) off from this, near an old Greek monastery, in a westerly direction, bounded as before by the Tchimen Dagh slopes on the left bank, and rocky hills on the right. Our course, on starting this morning, was rather circuitous at first, but then, as usual, north-west. Half-an-hour after starting we skirted the Teyrsoom, or Karadan valley, opening out into fine fields after leaving the village. In the centre was an artificial elevated platform, having a peak at one end and near it a crumbling ruin, pointed out to me as a zialet frequented by the villagers around. Ascending a low ridge, and passing Telma village, prettily wooded in a ravine to right, we descended into the Seyf Kar Valley. We crossed it in one hour, and again ascended to an upland with the village of Ekseyweet to the left; in ten minutes more we reached Ulu Sheyran village—built at one side of an isolated rock, surmounted by the remains of old buildings—in three hours from Teyrsoom. From these ruins, as also from those of Mumea, on a hill 2 miles N.N.W. from this, the peasants procure many ancient coins, Roman, Byzantine, and Seljookide. Some few were offered me for sale, but none of any interest. Our road from Ulu Sheyran was at first circuitous, leading by the Kizzilbash village of Chal and its sacred grove of pines and oak, round the hill on one side of which it is built.

After ascending one of its spurs we arrived at an undulating upland dotted with pines and dwarf oak. The road passes a ruined khan, and a rill near, flowing to left, close to Keraz-mashat village, and further off to right the Kizzilbash hamlet of Kootee Koi. The country continues the same as far as Kerintee, also tenanted by Kizzilbash, situated on the slope of a hill forming a spur of Giaour Dagħ. From here on commences another important branch of the latter, called the Funduklee Bel, which we had to cross to reach our night's resting-place at Chalghan. A few days previously a party of Laz prisoners escaped from the Erzerum jail, and had now betaken themselves to the wooded peaks before us, from whence they preyed upon the public road and villages about. We had in consequence to take a guard, consisting of a motley crowd of Tchetchens and Koords, and commenced an abrupt ascent followed by an equally steep descent, when another steep climb brought us to a good road, winding among the thick forests that here cover the peaks of Funduklee. Fine firs and beech rose high about our path, so densely matted together that a few yards from it our eyes failed to penetrate the heavy jungle caused by them and a rich undergrowth of shrubs and creepers. An hour further on we reached an elevated spot above the cultivated fields about our intended Konak. Dismissing the guard, a short descent brought us to a cleared open highland. It had an extremely pretty civilised look, clumps of fine fir being scattered over the rich green sward, surrounded by the thick mazes of the virgin forest; small chalet-like cottages dotted the confined space; a few of the larger were collected into a kind of street composing the village of Chalghan four hours from Ulu Sheyran. The Kalkyt Su runs 15 miles south of this village, between the Tchimen and the Aloojeria Mountains. The small cottages about were surrounded by small plots or gardens, neatly cultivated with vegetables, fenced in by long pine logs resting on the stumps of the branches, which for the most part are found on one side only; the other having a curious naked look, perfectly bare, owing to the high winds prevailing in these elevated spots preventing their development on the weather side.

14th.—It appeared, from the accounts of the villagers, that our Laz brigands were ubiquitous; we were accompanied therefore, on starting, by a numerous escort. For half-an-hour our road was over the undulating highland; thick woods to left, and high mountains on both sides, lined the grassy slope afterwards leading into the Chagwen ravine. On a hill slope, 1 mile to left, was the large village of Zigarra Tekieh; it boasts of no less than four Medressehs. The Kara Su, or Kara Hissar River (called also Koat Su), the principal north-eastern branch

of the Kalkyt Su, or Lycus, has one of its sources in the head of the Chagwen ravine; here it had already swollen to the dimensions of a brawling brook of beautiful water abounding in trout. The main branch of the Kara Su rises at Koat village, in the Aloojeria Kuzaa, and receives the drainage of its mountain slopes. We were now in that Kuzaa, a district of the Kara Hissar Kaimakamlik, a sub-government of the Erzerum Vilaiert, and half-an-hour further on reached Kara Burk village, the residence of its Mudir. The houses are scattered over the summit of a high hill on the right bank of the ravine, surrounded by dwarf oak and numerous wild pear-trees. The Kuzaa, and that of Muntawal, are presided over by Yusuf Efendi, of Baiburt. After breakfasting we again descended into the Chagwen ravine, and followed the stream, through fine meadows, as far as an old ruined bridge an hour and a half from Kara Burk. The ravine opens out into a fine cultivated valley, the Chagwen Su crossing it and then running on its northern side at the foot of the high hills bounding it there. We crossed it at the bridge and skirted the mountain on its southern side for half-an-hour, when the valley ends and the Chagwen Su forces its way through a rocky gap to west on its further course the Kara Su. Forty-eight minutes' ride from the bridge brought us to a miserable khan, opposite Hawza village, on the hill facing it, nearly at the top of a steep incline. This building is called Cheralli Khan, and the conical mountain at its back the Beksamat Bel, from the small square pieces of green stone covering it. From the top of the Khan hill we descended into the Zeel valley, and following the course of its stream reached our camp on a grassy lawn three quarters of an hour from the Khan; the village of Zeel itself, consisting of houses scattered, as at Kara Burk, over the heights, being a little to our right.

15th.—The road to-day was over very hilly ground, the first part being unusually steep; it then descended into a wooded upland separated by a long low spur of the Aloojeria Mountain from the fine Alashar Ova. The spur terminates in a high conical mountain visible a long way off west, called the Arpajuk Dag. On passing it we were in the Ova, but the road lay on the extreme southern side. The Kara Hissar River, coming from Koat, already swollen by the Chagwen and Zeel brooks, runs at the northern side, where it is joined by the Alashar River; we crossed, running to right after passing through a fertile side valley. A high bridge of a single arch spans the latter, near a couple of dilapidated khans; it makes a short bend here, and then, after forcing itself through a high narrow chasm in the rocks, runs past the Greek village of Turbchee on its course to the Kara Hissar River, thus dividing the western

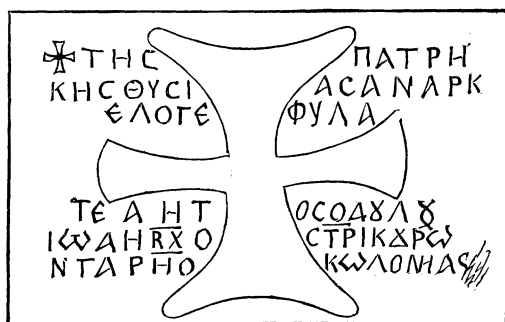
part of the Ova. This Ova, or broad valley, is extremely fertile and thickly peopled. At its western end it touches upon the spur of the mountain range containing the famous alum mines from whence Kara Hissar derives its affix of Shebban; there, also, a stream, coming from the mines, falls into the former on its right bank. From the ruined bridge our road was a constant ascent through rocky poor ground for one hour; when, gaining the summit, Kara Hissar, its undulating high table-land and smiling gardens were spread out in a delicious panorama at our feet. The whole view was magnificent and unique. Black rocks, shooting out of the verdant base of the plain, twisted into most fantastic shapes, throwing up here and there sharp cones with jagged sides and needle points in groups and isolated, backed by columnar masses of darker basalt. Close to us was the Mutsellim Batran Mountain, so called from a Mutsellim and his party being destroyed by a land slip as they were crossing it. The land about its base is still a dangerous swamp, from the constant filtering of underground sources.* The same causes are slowly undermining a part of the hill near the town, the water oozing from the ground about it changing its position every year. The descent was steep and long, taking us a full hour before arriving at the bridge across the red muddy waters of the Kara Hissar River, flowing to left and away from the road. Another three quarters of an hour, over a hilly road, brought us to Kinpri Bash, a small suburb of Kara Hissar, in the midst of extensive orchards. Here an Istikbal, sent by my friend Mohi ed' Deen Pasha, the Kaimakam, met us; and in clouds of dust, kicking horses, and indescribable noises, we climbed the steep road, arriving in three quarters of an hour at the top of the high ridge occupied by the town, built round the base of the rock surrounded by the venerable old castle.

16th.—Busy all day in receiving and returning visits.

17th.—This morning, early, visited the curious old castle of Kara Hissar. The rock upon which it is built, in some places artificially, in others naturally scarped, is an isolated mass about one and a half mile distant from the mountain range, to which it is connected by a low ridge. It is about 600 feet high and 3 miles in circumference at base; the greatest height to north, consisting of a flat peak rising abruptly 100 feet higher than the surface of the rock, topped by the citadel; and from thence

* Injijan says that it was the Tehaoosh Bashi Suliman Pasha and his party who were destroyed by this catastrophe in 1784, on their road to Constantinople from Erzingan, of which latter town Suliman was Governor, and cruelly oppressed the Christians. The Armenian Geographer regards the event as a righteous judgment.

the summit slopes to the south, with a circumference of a mile and a half, surrounded by the old walls following the irregular shape of the rock. The principal gate is to the west; an old structure, repaired by the Seljooks, whose sign, in the shape of a double-headed eagle, it bears on a stone tablet near the key-stone. From here a winding path, encumbered by the ruins of old edifices, leads up to the site of the ancient citadel. At one end there is now a modern octagonal tower, 80 feet high and 35 feet in diameter, containing an inner stair leading up to the roof. The remains of timber in the walls prove it to have had three stories pierced with small windows. It stands at the northern end of a small irregular walled enclosure, containing a large stone cistern in its enceinte. At its southern side this inner fortress is approached by an old Roman gate. Lower down, and outside the walled court, are the remains of a venerable Byzantine church and a smaller temple, standing among masses of crumbling ruin covering the rock to the south; the remains of buildings which at one time, as now at Mardin, rose tier upon tier up the whole slope of the hill to within a few feet of the citadel. The whole, as stated before, is surrounded by a high irregular-shaped wall with occasional bastions and ramparts at points weaker than the rest. At such places the rock, if not naturally, had been artificially scarped to render such positions equally impregnable with the rest. The old Byzantine church had been at one time a mosque, in its turn again deserted and ruined, but bearing undoubted indications of its original purpose. The most ancient portion is constructed of very hard red ironstone, forming part of a nave and domed gallery. On one of the slabs is a perfect Byzantine inscription, and opposite it another, completely defaced by time and the elements. The former stood thus:—



We made minute search in the ruins, but, excepting this inscription and a Roman fragment on part of a circular hollow

stone in the court of the citadel (near the gate) bearing the following characters, discovered nothing else. Numerous walls and cisterns, quarried out of the solid rock, of great extent and depth, sufficient for the inhabitants of a large town, were scattered about in profusion; the rock-surface for some way about being fashioned so as to conduct rain-water to them after every shower. A stupendous work for the constant supply of water, like the one at Pekkareej, exists close to the old church. Entering a ruined domed building partially fashioned out of the native rock, a pointed, arched entrance—constructed of Roman brick embedded in a cement of lime and small pebbles—conducts to a flight of 58 steps, 22 feet long and 2 feet broad, in a sloping tunnel 20 feet high, excavated in the rock leading down to an ice-cold spring, but of somewhat brackish taste. The same contrivance for the supply of water during a siege is observable in all the old castles here, in Kurdistan, and Syria; in many cases stretching down to the river itself, when such existed in the vicinity. The most remarkable specimen is one I have described in a former Memoir, as existing in Eggil, on the extreme western branch of the Tigris, before its junction with the Dibeneh Su. An historical relic, far more interesting than any now here, has within the last year or two disappeared. This was a large granite slab at one side of the outer gateway, bearing a Latin inscription of Pompey. From the top of the castle rock, situated half-way up a mountain slope, there is a delightful view of the whole surrounding upland; bounded by high mountains, with the Koat or Kara Hissar Su flowing at its eastern side, and crowded by the beautiful gardens that exist in such profusion on its banks, one hour from the town. The rock itself stands like an island alone in the midst of a waving sea of flowers. Kara Hissar, eighteen hours from Kerasunde, its port on the Black Sea, is separated from it by a huge, difficult mountain-chain called the Kazan Kaia, and part of the Kara Kol Dagħ, which, although practicable even in winter, are at all times difficult, and can only be passed by mules and horses. The Armenians—the Jews of this part of Turkey—are a thrifty, industrious, active race, sparing neither labour or money in bringing up their children in the same active habits as themselves. From its position, undoubted antiquity, and enormous natural strength, Kara Hissar, whatever its ancient name,* must always have been an important site—whether as a



* Armenian savants identify Kara Hissar with the Nicopolis of Pompey; an evident error, that town being undoubtedly represented now by Purk, near Enderess, referred to further on. It may have been one of the seventy-five treasure cities of Mithridates, or again the mountain near Dasteira in Acilisene,

refuge city or a military post—for the dynasties that have successively occupied it. Ancient medals and some finely-executed intaglias in cornelian were offered me for sale. I purchased several; among them one of the unfortunate Artavasdes, and a fine Polemon, who gave his name to this part of Pontus. On the left bank of the Koat Su, opposite to, and 6 miles distant from Kara Hissar, situated and partly fashioned out of the rocky peak, is the Greek Convent Maryamana. The curious grot chapel, hewn out of the solid mountain there, is well worth visiting. An annual panayer, or fair, takes place here about the end of August; Greek pilgrims flocking to it at that season to pay their devotions to an image of the miraculous Mother of God, who they say at one time visited the spot.

The limited upland of Kara Hissar is one confused mass of spurs from the mountain ranges about, all meeting and crossing here, some running west to east, others north-east to north-west, the principal chains being invariably in the latter direction, and abounding in the curious isolated volcanic cones alluded to before. The extraordinary aspect of such a formation, viewed from a height on the plain, and their regular character, at first suggests artificial rather than natural forms.

The Sanjak of Kara Hissar is contained in the blank space at present existing in Kiepert's map between the town and the Euphrates. Its chief products are wheat, barley, honey, and fruits, but with the exception of a small quantity of sail-cloth manufactured at Sourzara, it has no exports. The produce of its alum mines, once so extensively forwarded to Europe, is now exported to Turkish provinces solely.*

whither he fled when defeated by Pompey at the spot where the latter built Nicopolis. 'Strabo,' Book XII., ch. iii. § 28. According to Strabo it could hardly be the treasure city Sinoria, as he mentions it just before in the second page of the same chapter; but according to Appian, in his history of the Mithridatic war, I should at once identify Kara Hissar with that Treasure city—he calls it Sinorer Castle—whither Mithridates went after his defeat by Pompey. From here "he fled with the greatest speed, after giving the soldiers who accompanied him a year's pay and present from the treasure he had there; and taking 6000 talents himself towards the springs of the Euphrates, in order from there to go to Colchis. He made the journey with so little delay as to cross the Euphrates, about the fourth day." Appian's Mithridatic War in his 'Roman Hist.' Lib. XII. ch. ci. Mithridates then must have crossed the Euphrates at Ashkalla, on the old high road between Colchis and Pontus, twelve hours west of Erzerum, and forty-six nearly due east from Kara Hissar. This same road was the old caravan and Tatar route to Constantinople and Siwass, and is in comparison with other roads, right and left of it, level, and the only one an armed party, such as accompanied the King, could traverse with such speed and so little difficulty; and it is also the only one going in a direct line from Nicopolis—the scene of his defeat—and Kara Hissar, to the springs of the Euphrates which he would necessarily pass near Erzerum on his further road to Colchis.

* In 1253 A.D., the Ambassador William Rubruquis met at Iconium a Genoese and Venetian merchant, who made a treaty with the Sultan of Iconium, El Melik el Ghaleb Ezed Deen Key Kaos, son of Key Khosroo Seljookide, by virtue of

The roads between Kara Hissar and Erzerum, and between it, Gumish Khana, Siwass, and Erzangan are good ; for although confined to deep ravines and narrow valleys, easily obstructed or defended ; they avoid the steep rocky highlands, and are perfectly practicable for carts.

22nd.—Left Kara Hissar after receiving our European posts, which alone detained us. In two hours and ten minutes after leaving, the last forty being a steep descent, we again reached the banks of the Koat or Kara Su, flowing in a ravine, four hundred yards broad, about a mile from its junction with the Kalkyt Su, or Lycus, close under the Assab Dagħ. At this spot there is a curious isolated rock, with a seat hewn out of one side, and steps leading to it from the left bank. The rock is an object of idolatrous veneration among the Kizzilbash around. The Lycus here comes from south, but soon after it turns, near Tunnus village, to west, past the Doman Kaia rock in its course to Koiloo Hissar and Niksar, after which it falls into the Yesheel Irmak, or Iris, at Eupatoria, between Amassia and the Black Sea. Crossing by a rude bridge of four arches, two of them now dry, to the left bank of the Lycus, now a considerable stream, we followed its bends through the narrow Kaia Bogħaz ravine for an hour, to the point where it receives the waters of the Enderres stream. Here we finally took leave of the river, coming from east, having followed most of its course from the sources near Tehamoor to this. Our road led along the bank of the Enderres river, and we reached our camp at Tchiftlik, on its bank, half an hour after.

23rd.—Tchiftlik is situated at the eastern end of the fine Enderess, or Ashkr Ova plain, and in its most confined part. Owing to the reports of our host we were induced, leaving our baggage here, to visit the extraordinary isolated stone peak of the Doman Kaia Rock. We retraced part of yesterday's route, and reached the Kizzilbash village of Domana, situated at its western base on the highland, forming the right bank of the Lycus, in two hours and a half from Tchiftlik. Inscriptions and old remains were reported to exist on a high pinnacle of the rock behind the village, so taking a guide we commenced the steep ascent. For half an hour the climbing, though fatiguing, was pleasant enough ; we then, however, had to throw away our shoes, and scale a flight of smooth, irregular shelves, cut in the rock, for another half hour to reach the object of our journey. The track was narrow and perilous ; as

which the monopoly in the trade of this article was ceded to them wherever found in his dominions, which had the immediate effect of raising its price more than threefold. Kara Hissar formed part of his dominions.

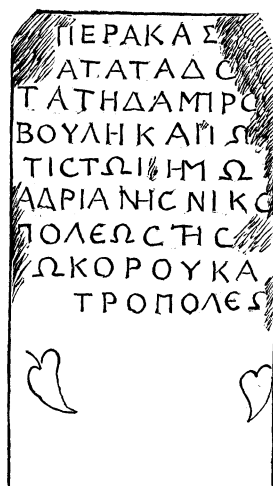
the slightest false step would have been followed by a perpendicular drop of 2000 feet. We at length, however, reached the summit, but were disappointed in finding nothing but the remains of a cell, the abode many years ago of a Christian ascetic, and some small reservoirs for water, hewn out of the rock. The spot is still frequented by Greeks and Kizzilbash as a place of pilgrimage; the former have covered the surface with a number of small crosses, our Tchiftlik host took for the mysterious inscription of Franks. The Doman Kaia stands alone, amid low earthy or conglomerate hills, an isolated mass of rock, with a narrow jagged saw-like top; towering high above all its pigmy neighbours. We returned the same evening to our camp at Tchiftlik.

24th.—Started this morning, at an early hour, taking the road along the valley, with the Enderes Su to our left towards Purk, for 20 minutes, when passing Ak Streho valley and stream to left, we entered the broadest part of the Ashker Ova, or plain. It is about 18 miles long, from south-east to north-west, well watered, and studded with 33 prettily wooded villages. The low shoots of the Genine Bel bound it to south, and those of the Melet Dagħ with the Lycus behind it 7 miles in a direct line from Purk, to North. Towards, the centre, it is marshy, covered with stunted rushes and rank grass, but both sides and to east and west the cultivation is extensive and various, consisting of grain of all kinds, cotton, hemp, and oil seeds. The Enderes River, rising in the Koseh Dagħ, receives the Framas Su, having its sources in the hills behind Purk. Their combined waters run through the centre of the plain, in a tortuous course, but are sensibly diminished in irrigating this large tract. We crossed the stream at Guzzel Village to its left bank, and then followed the southern side of the plain past Giozellee, Kyrtanos, and Mesheknees villages. At the latter we ascended the table-land that bounds it, and reached Purk in three hours from Tchiftlik Purk,* one hour from Enderes (east), is a large thriving place, inhabited by Armenians. It is imbedded in pretty gardens of fine apricot trees, and boasts of two neat churches, built among the ruins of the old Nicopolis of Pompey.† The western corner of the south

* *Piur* in Armenian means 10,000. *Piurk* many ten thousands. Perhaps in allusion to the former populousness of the place.

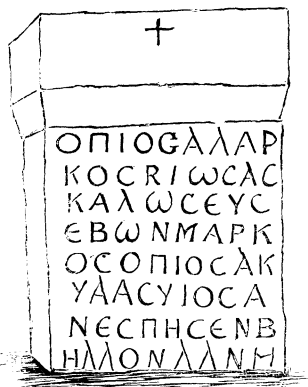
† Armenians persist in identifying Purk with Nicomedia, as erroneously as they do Kara Hissar with Nicopolis. Procopius seems also to have been mistaken in the site of the latter, which, following him, modern travellers have placed at Diorigi, whose position and neighbourhood disagree with Strabo's description of the town and country. Dion Cassius's (quoted by Ritter) description of the plain in which Nicopolis was built coincides perfectly with the Ashker Ova (*Asker Ova*. Soldiers' plain). Its present name may have some reference to the purposes

part of the ancient wall divides the hamlet in half, and the massive fragments have been extensively used in the construction of the modern buildings, revealing in their squalor and these solid remains significant tales of present decrepitude, as contrasted with the magnitude and magnificence of the former city. Some insignificant confused heaps faintly suggest the sites of temples and other public buildings, but the remains of the old wall are not to be mistaken. They enclose a quadrangular space, whose sides, 1100 feet long, face the cardinal points with square bastions at each corner, and pierced on three of its sides by two gates in each, 70 feet wide. As usual the foundations were massive square blocks of rough stone, with a superstructure of smaller, irregular pieces, imbedded in a conglomerate of lime and pebbles, comparatively rough towards the interior, but exteriorly faced with smooth, polished stone. The gateways, now, alas! ruined, were originally constructed of square columns, composed of three pieces of cut polished porphyry, each 6 feet long, and $2\frac{1}{2}$ broad, and the same thick, resting on a foundation—like the wall—of blocks of hard sand-stone, 2 feet 8 inches square. Towards the north there seemed to be the remains of a trench, but on the other side I could trace no vestiges of a similar defence. At the back the mountain slope comes rather abruptly down, ending in a kind of hill, surmounted by the ruins of an ancient temple, from which we procured a mutilated fragment of a Roman female, half figure, sculptured in high relief, in a shallow niche on a mortuary tablet of marble. Below it on the same stone was a smooth space, denoting an inscription, but it had been broken off here, and the remnant was not forthcoming. The elders of the village say it was broken off 30 years ago, by some Franks, who took it away with them. In the Kehya's house was a Greek inscription on a stone slab, first seen by Boré, in 1845, and, in consequence of which, he first identified Purk with Nicopolis. I cannot in his travels find a copy of this inscription, and therefore now give it in full as it stands.



for which Pompey built the town, viz., for his worn out troops. The author of the 'Acta Martyrum' (also quoted by Ritter, 'Erdkunde, band vii. theil 10, pp. 796-797) says with truth that Nicopolis was 6 miles from the Lycus.

From the simple fact of the name of Nicopolis occurring upon this relic, I should not at once have identified this village as the site of the Roman town; but a few miles further on, as will subsequently be described, I found a relic which fully settled the question. In the new church, on the north end of the village,

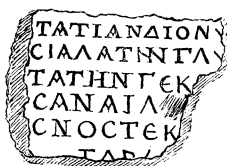


is also an inscribed stone slab, built into the back part of the altar. It is surmounted by a modern cross, recently engraved. Part of the stone is imbedded in the flooring, but what is now visible above ground stands as here represented.

Fragments of sculptured columns, with portions of Corinthian capitals, are constantly found, particularly at the ruin in the village called the "Zurb Khaneh," or Mint; and mutilated statues occasionally exhumed in the corn fields enclosed by the old walls. The Vandals of the village constantly break them to see—as the Saad Arabs with the Nineveh marbles that fell into their hands in the Busreh marches—whether they contain gold, and consequently just at present the fragments of fingers, heads, and feet of these antiquities are alone to be met with. The largest fragment available which I procured, consisted of a male figure in white marble, apparently reclining against a tree; but hands, head, and feet were all wanting. Roman and Byzantine copper coins were numerous, but in an imperfect state. Among the former were two of Nicopolis, bearing the effigy of Severus, with Greek inscriptions. I saw no gold, and only two silver medals; but the natives are so suspicious of being charged with the unpardonable crime of having found a treasure, that even if coins of more precious metals existed among them, they would probably deny the fact. With regard to information respecting inscriptions it is the same. They are reluctant to talk about them, and either mislead or give an evasive answer; for it is believed these relics denote treasure spots or title-deeds to old estates, and that if even their lands escape sequester, they would certainly be ploughed up in search of ancient hoards. An ancient aqueduct that now, as formerly, supplies Nicopolis or Purk with water, commences about 3 hours off, and is drawn from the Framas Su. The first portion of this work, more than 6 miles long, seems coeval with the ruins, and is quarried out of the native rock. The town of Inderes or Anderes, and seat of

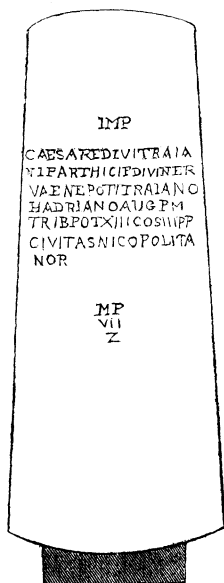
the Mudir of Ash Kar Ova, is on the south-west side of the plain, and contains 300 families, mostly Armenian or Greeks. The natives say it was originally founded by a certain Andrias—probably Hadrian—but the remains near it furnish no clue to its founder.

25th and 26th.—At Purk, and visiting the ruins and village of Eski Shehr, about an hour off. They are situated among gardens, on and about the top of a mass of conglomerate, but in spite of the inviting name, the only antiquity existing above ground is the fragment of a Byzantine inscription over a tomb in the grave-yard, as above.



27th.—We were off early, and passing by Eski Shehr pursued a south-easterly course towards the Ak Shehrabad ravine. For 47 minutes the path took us over the fertile though hilly upland, it then descended into the ravine of the Ak Shehr Su, which it crosses by a wooden bridge near Jozelee Village. Crossing to its right bank we followed the course of the stream upwards, passing, half a mile further on, an old mill to right, with the remains of an old Roman arch near it, and reached Ak Sherhabad Village in 3 hours from Purk. The greater part of the road led by a narrow bridle-path through the ravine; which, widening near the village, affords space for numerous corn-fields. The river is hemmed in by the steep rocky hills on either side, tumbles over rocks, and falls as far as the Asker Ova, when it glides quietly along through charming meadows, till joining the Enderres stream near Kadi Kirrik Koi. Although the ravine and bridle-path alluded to above are narrow, there is still room for a tolerable carriage road; having in some places remains of modern paving; but in others the massive even blocks characterising ancient Roman work. The river divides Ak Shehr Village into two parts; we took up our quarters for breakfast on the right bank, under a thick grove of enormous apricot trees. A dreadful stench soon drove us out, but flight from it seemed useless; the same odour pursued us everywhere, and we only obtained relief on the top of a mound near. On inquiry we found that the cattle disease was very virulent in the place, having, as at Kara Hissar, destroyed most of the villager's cattle, whose carcasses flung into a heap close to, contaminated the air. In the centre of the village we found the interesting relic alluded to before. This was a Roman milestone in red granite, cannon shaped, 5 feet 6 inches high, with a diameter of 1 foot 8 inches at the base, and 1 foot 1 inch at top. The inscription on it was very well preserved; leaving,

in conjunction with the ruins, no doubt as to the identity of Purk with the old city of Nicopolis. From here on I could not discover any traces of an artificial road, although there seems hardly a doubt such a one must have existed, leading probably



Roman milestone at Ak Shehrabad.

to Zimara—to be noticed further on—Dascusa, Melitene, Lavisene, and Aleppo to the sea. On the top of the hill where we breakfasted are some old remains with a subterranean shaft, containing steps, as at Kara Hissar, but nearly entirely blocked up. The road here on bifurcates, but the one west is more difficult, being carried by a cutting through the rock high above the river. The two join some way beyond; we followed the more southerly tract, as it promised to afford us more diversified scenery. A novel kind of conveyance, induced by the hilly nature of the country, called a “kizzikee,” is used by the peasants to transport their crops raised on the highlands to their threshing-floors in the village. It is a square wooden platform, attached at one end only loosely by long pegs to a cross beam, to which are fixed two shafts, whose ends project some way behind the body. On descending hills, the absence of wheels diminishes the impetus, while wear and tear are lessened by

the body moving loosely and easily on the slanting pegs, thus accommodating itself mechanically to the inequalities of the ground and sharp descents. Immediately after starting, at 12:45, we ascended the hill south of Ak Shehrabad, and gained the top in an hour and a half. It was pleasantly wooded with pine; cool springs permeated through the wood, which our thirsty attendants seldom passed without tasting; a nearly universal practice among Oriental travellers. From here, on leaving Booldur village, 1 mile to left, our road was easily traced, leading far away along the steep sides of the thickly wooded slopes of the northern side of the Kizzil Dag, to the point where it was eventually crossed to the Chit Kuzzaa. Our course on was first south, then more west. Descending the hill we crossed the Ak Shehr stream, coming from the Kizzil Dag, flowing to right, near a rude bridge, and then ascended through forests of splendid tall pines, 60 feet high, with diameters ranging from 2 to 3 feet; beech, willow, plane, wild cherry, and a perfect

shrubbery of hazel and rose bushes. Half way up the ascent, Cheyrmeemshuk village lay in a fruitful hollow below the path; we crossed its river, an affluent of the Ak Shehr Su having its rise in the pine woods above; from whence it came, tumbling in silver cataracts over moss-grown rocks in its course, to the larger stream many hundred feet below. Nothing could exceed the delightful temperature and magnificent scenery about and below us; hill rising upon hill, mountain upon mountain, deep valleys and precipitate ravines, coloured by the dense foliage of the pine, whose dark shade was here and there relieved by the sunshine playing on the gayer hues of the cherry, willow, and wild rose, with occasionally grey rocky peaks breaking in between, whose perpendicular heights denied them the umbrageous clothing of the mountain slopes around. At 3.18 we reached the highest part of the road, and stopped to take a few necessary compass bearings of the numerous points that offered. The Gemeen Bel Mountain, running north and south, was close to; Kara Hissar rock and the Doman Kaia were easily distinguished, but the Giaour Dagh Peaks had faded away, and could not be accurately made out. The country about on the flat summits of this and contiguous portions of the Kizzil Dagh have been cleared to some extent of the primeval forest, and now bore respectable crops of grain, that at this elevation, however, were not as yet ripe for cutting. It was pitiful to see how ruthlessly the magnificent forest timber had been destroyed by fire and the axe for this purpose; but the same work of destruction appeared universal, though not always so excusable. As at Chalghau, the very fences consisted of huge trees resting on their branches, while here and there it was very evident fire had been wantonly applied. Our road on lay for an hour over the flat top of the range, with the Pollat Derreh to right, after which it descended into a small confined valley, containing an insignificant tributary of the Kizzil Irmak. We followed its windings, passing Kapoo Mahmood Village to right, and Killichlar on a mound to left, till arriving at Konak, the Telihtlik of the hospitable Kizzilbash Chief Kassem Agha. Before reaching it the road passes his family burial-ground, and I had again occasion to remark how scrupulously the Kizzilbash cared for the dead. The tombs, all constructed of white stone, were numerous, far neater and ornamental than similar Moslem constructions: but to conciliate the dominant party the inscriptions on the head-stones had no reference to their particular faith, consisting solely of invocations in favour of Mahomet, the Aal Mehemed, Ibrahim and the Aal Ibrahim, the name of the defunct, and date of decease. The districts about are nearly

all exclusively peopled by Kizzilbash, distinct from those in the Deyrsim, though professing the same creed.*

28th.—The Shiftlik is in the Chit Kuzzaa, a territory in dispute between the Pashas of Siwass and Erzerum, 24 hours from the former town and 12 from Zuraa, erroneously spelt Zara in the maps. This Kuzzaa is bounded by that of “Habesh,” a hilly district abounding, as I am told, in ruins that time would not at present allow me to visit. Opposite to the Tchiftlik is the Bey Dagħ Kuzzaa and the low bare mountain range of the same name running towards and ending in the Siwass plain. Started at 6.15 A.M. in a south-easterly direction; crossing a low spur of the Kizzil Dagħ the road descended an hour and 10 minutes into the valley of the Kizzil Irmak skirting several villages tenanted by Kizzilbash. The river rises about 10 miles north of this point, in the Kizzil Dagħ, which is generally on this side bare and a deep red colour, hence its name (Red Mountain), and that of the river flowing from it.† Before reaching the Siwass plain—without counting smaller tributaries—it receives the Chit, Habesh or Abesh, Beydagħ, and Shemluk Sus above Zuraa; the Chai Kurd and Chandar Sus between Zuraa and Siwass, and the Yildiz Irmak below the latter town. The country on this (southern) side of the Kizzil Dagħ contrasts widely and unfavourably with the other (northern) we had left. Here everything bears a starved cold look, devoid of trees and verdure, and scarcely nourishing the stunted crops that even at this late season were hardly

* These Kizzilbash inhabit the Kuzzoas or sub-districts named below, the most part of them in the Siwass Government, but distinct from other tribes of the same persuasion near and about Siwass, Yozgat, Kaiserieh, &c. The following are the names of the different tribes and chiefs.

<i>Kuzzaas.</i>		<i>Tribes.</i>		<i>Chiefs.</i>
In Bin Dagħ	The Eeboo	Alishan Beg.
„	Balooler	Kesalee Agha.
„	Sarooler	Ibrahim Agha.
„	Sefooler	Kesso Agha.
„	Tooroozanloo	Alishur Agha.
„	Lacheenler	Ali Beg.
Geen	Geenloo	Ali Agha.
Karakol	Komershloo	Mustafa Agha.
Kooroo Chai	Zeyrikanloo.	Hassan Agha.
Chit	„	Kassem Agha of Tchiftlik.
Shooshar	Bunamloo	Suleyman Beg.
„	Zazaler	Ibrahim Agha.

Kooroo Chai and Shooshar lie, the former in the Erzizingan district, and latter in that of Kara Hissar.

† This is the furthest Eastern branch and main source of the “Halys,” so-called from the saltiness of its waters, a peculiarity it derives from the Beydagħ and Shemlook Sus and the salt pans it touches in the Siwass plain; from whence great quantities of that mineral are exported to Arabkir and Kharpūt.

ready for the sickle. The difference in climate is at once perceptible at Konak, where the morning air was so cold as to preclude writing. At 8·30 we crossed the Kizzil Irmak to its left bank, and left it flowing south-west. After ascending from the valley on to an upland the road was carried up the Bapsee Gedukee mountain towards the peak of the same name, which was reached after a steep climb at 9·40. Deep below was the Kuroo Chai valley, appearing, from the vast accumulation of igneous rocks thrown up to a great height on all sides and in every shape, more like a bit from Pandemonium than the habitable abode of living beings. Yet here and there oases were discernible in the general wreck, containing villages and isolated Tchiftliks. From the top of this hill we had a fine view of the Mezoor Peaks—stretching from below Eggin towards Erzingan—a part of the Deyrsim we had already noted in the morning near Konak; to our right also was an extraordinary volcanic mass—resembling the Doman Kaia—close to Zimara. Everything else was a confused sea of rock and high mountain; the longer and more distinct chains running west and east, with smaller ranges filling up the space at right angles. From here the road was carried for a short distance round the top of the mountain by an artificial cutting sufficiently broad and level for carts; it then, however, became steep, and we walked down it to Bapsee village, arriving there at 10·45. Kuroo Chai is a Kuzzaa or sub-district of Erzingan, and takes its name from the uninviting ravine in which the hamlet is situated.* As its name implies the valley is a narrow gorge containing at this season the dry bed of a torrent that, during spring and early summer, is filled with an impetuous dangerous stream. The road passing Telharee and Golaras villages threaded the gorge. At its extreme end, where it takes a southerly bend, it crosses the Senak Su, a considerable stream, the people say—I can hardly believe them—flows past Divrigi. One hour from Bapsee we left the Kuroo Chai; climbing a high mountain spur to an upland—hemmed in by rock—leading us in another hour to Karraga, a village situated some feet below on the mountain bordering the Karra Derreh ravine at this side. Karra Derreh, though longer and broader, resembles in its prominent features the Kuroo Chai; but the mountains on either side are of soft stone and friable rock that soon crumble into earth. It contains the residence of the Mudir, but it is sandy, hot, and feverish. A stream—now inconsiderable—of bad, slightly saline water flows through it, and subse-

* From this to Kharput plain wheeled carriages cease towards the south; but they are employed in the large plain of Erzingan, about fifteen hours east.

quently falls into the Kara Su—Erzeroom—branch of the Euphrates.* The natives generally shun this place for the pure air of the hills on either side, where water is abundant. To the left of Karraga were the villages of Guran and Gumetchia, and to the right the bigger and lesser Tapoors.

29th.—Nothing could equal the great hospitality of our Kizzilbash hosts. It took us 28 minutes to walk down the mountain side into the valley, running north-west and south-east, with four considerable bends. After entering it we followed the same course, reaching the Mudir's residence called El Khan—an isolated solid building—in 1 hour and 40 minutes from Karraga. About a quarter of an hour, before reaching El Khan, we diverged from the road, and entered a side ravine to visit some grotts high up the friable rock forming the mountain. They appeared to have been inhabited by anchorites, but offered nothing of any interest. My servant, however, picked up a Byzantine coin in one, and the people say many similar relics are occasionally found there. Although the country about Khan is extremely arid and sterile, it seems rich in minerals; and at Siller, four hours off, there is—as I was told—a rich deposit of very good coal. After breakfasting we pursued our morning's course in the valley, quitting it finally, in an hour and a half from Khan, near Seema and Tchiftlik villages. The road then lay over an off-shoot of the Geskoor Dagh, which we ascended to gain the Kamakho upland, leaving on the mountain side opposite the fine village of Churrenjil, on the left bank of the Kara Derreh ravine, with its large gardens in the valley below. The road after passing Kamakho, situated at the extreme southern end of the upland, first ascends a hill, and then almost immediately descends to Tepta village. The whole way, nearly between Kamakho and Tepta, abounds in a soft grey marble, or rather hard gypsum similar to that obtained at Mosul. It crops out everywhere in the light soil of the range; but near Tepta we lost sight of it, the hill leading down to the village being composed of small pieces of schistose rock extremely trying to the horses' feet. The Kara Su runs about two miles off, south-east, between our position and the large Armenian village of Eleej, built on the slopes of a mountain in the Eggin Kuzzaa of the Kharput Sanjak.

30th.—Our tents had been pitched in a garden. We rose early, and mounting the hill we had descended last night, in time to take some necessary observations in the clear morning

* Logs of pine timber are floated down this river to Eggin on the Kara Su during spring, as also fire wood to that place and Gunish Maaden on the Euphrates.

light, we had a good view of the Kara Su branch of the Euphrates; gliding between low slopes, and further on entering a gorge with sharp abrupt cliffs on either side. Hassan Ova village, on the Kara Derreh Su, lay about two miles off to left; its course and direction of the valley were nearly south, to the junction of the stream with the Kara Su (Euphrates). The Deyrsim Dag mountains, here running north-west and south-east, came down at acute angles to the latter with the Bahree Bel and Khosta Daghs, between them Eleej and our point of observation. The course hence was east of south for a quarter of an hour, then south-west towards the Kara Booda ravine and Su; to which we descended by a steep rocky path in another half-hour. This stream falls into the Kara Su, four miles further south, at a point visible from this, and here runs in a confined gorge coming from west. At one side it is pebbly, but on the other a morass, in which my cawass, and the horse he rode, were near being lost. In attempting a short cut they fell in, and the greatest exertions on our part alone eventually saved them. We were now in the Divrigi Kuzzaa, a district of the Siwass Pashalik. The road was over a well cultivated upland—after passing the ravine—with Dostal and Lordeen villages to right and left; it then became entangled in a mass of friable rock hills, alternately ascending and descending the latter. The last part was a most tiresome and fatiguing ascent for the horses of more than one hour, and on reaching the summit we were at the foot of the curious rock near Zimmara, we had noticed from the Bapsee Geduk the day before yesterday. It overlooks the Zimmara valley, having Zineyker village imbedded in gardens and vineyards in a deep ravine to right. The ground about was covered with grey marble, emitting a hollow sound under the horses' feet. Here and there were deep gaps in the surface, the whole hill appearing, from the numerous small domed inequalities, to be perfectly honeycombed below. From this to Zimmara was a fatiguing descent; we reached it in three and a half hours from the Kara Booda valley.* The village, with the exception of ten Moslem houses, is exclusively inhabited by Armenians. I was led to believe I should find some interesting remains in and about the place; nothing, however, was to be

* This seems to be the Zimmara of Cappadocia, noticed by Pliny as being 75 M.P. from Dascusa (? Kebban Maaden, see Ritter's 'Erdkunde,' vol. x. p. 800), "and not to be confounded with the locality of the same name in the Great Armenia, which was below Mount Capotes." But if Dascusa is the present Kebban Maaden Mount Capotes cannot be where Ritter would place it. See Pliny, 'Nat. Hist.,' book v., ch. xx., and note 27 further on.

seen but the remnant of a Roman wall on the rock at its back, and the ruins of an Armenian Ziaret; the few coins I obtained having been found at other places. The village is six hours from Divrigi, and scarcely three miles from the Kara Su (Euphrates) at Pingan, where there is a ferry over the river, on the Eggin and Arabkir road. The gardens surrounding it are numerous, occupying one end of a low mountain spur that slopes gradually down to the Kesmeh Su. During the evening a Zabtee arrived in hot haste, demanding re-inforcements for his chief; who, it appeared, had surrounded a party of Kizzilbash brigands from the Deyrsim, in a small valley close to. They had resisted and wounded the sub-officer, who, fearful of losing his prey, now urgently demanded volunteers from Zimmara to secure his game. The Christians readily responded to his call, and returned during the night, reporting the entire capture of the band, and death of the chief from a pistol shot of the sub-officer wounded.

31st.—Notwithstanding the successes of last night, the road, as being within reach of other Deyrsim plunderers, was considered unsafe; at starting, therefore, a party of villagers on horseback and on foot accompanied us. After traversing a great part of the spur we descended more abruptly into the ravine of the Kesmeh Su, and crossed the insignificant brook of the same name; after which, crossing a narrow ridge separating Purteyrloo ravine from that of the Kesmeh Su, we found ourselves in the former, with the village from which it takes its name on the north-west side further down. It was here the capture of the Kizzilbashes was effected last night, and presently the dead body of the chief was carried past on a horse for interment in his village ten hours off. The road leading through the ravine was difficult and tortuous, ending by a steep descent in a rock-girt gorge intersected by the Tchalt or Tsalt Su (River of Divrigi), two hours two minutes from Zimmara. The river was deep, reaching up to the horses' bellies, and about 20 yards broad, confined to the side of the gorge; in spring, however, it occupies the whole with its impetuous torrent. At a bend it makes a few yards further on, it is crossed by a bridge near an old massive khan called Urumia. From here Arraga village, towards which we were proceeding, lay before us, perched up a few feet below the summit of a high mountain. Our road was through a dry hot ravine along the margin of a diminutive streamlet. There was no cultivation till arriving at the foot of Arraga Hill, where were some patches of clover and fine tall poplars. Here we climbed the hill side, reaching the village in an hour and a half from the Tsalt Su. Although

from a distance having an inviting clean look, the hamlet proved a very miserable place, gardens and cultivation being parched up for want of water. The inhabitants generally resort for a livelihood to Constantinople, where they remain years; still the attractions of the capital are not sufficient to cure the veritable "heimweh" that possesses them, and they return to live and die amongst their arid rocks in the wild mountains, that have nothing but fine air to recommend them. Near the village is an old Armenian Ziaret dedicated to Arakel, a favourite resort for the devout Armenians from Eggin, Divrigi and Arabkir. After breakfasting and reposing during the heat of the day we ascended to within a few feet of the mountain top, on our further road to a pleasanter resting-place. The air and view were delightful; the latter embraced our day's ride; Zimmara and the high peaks seen from the Bapsee Geduk. A rapid descent from this point brought us to Gumkhoy village, less than an hour from Arraga. The natives were extremely inhospitable, assailing our people with such epithets as "Kafir," "Deensiz," &c., and at length proceeded to violence. It was with the utmost difficulty that a species of peace was at length restored. I never saw such a set of savages in my life, although the greater part of the men, as at Arraga, had passed their lives at the capital: their women, however—perfect furies—outvied them; jumping on to the backs of my men, clawing and biting them about their heads, faces, and necks, to prevent them using their hands in self-defence. My party certainly got the worst of it, as their clothes were torn to pieces, and some of my money plundered in the skirmish. We insisted, however, on passing the night there, and so far gained the victory, unsatisfactory as it was.

September 1st.—This village is $8\frac{1}{2}$ hours from Arabkir. The morning's ride commenced by our scaling the mountain side at the back of Gumkhoy; subsequently it lay along its flat summit for four hours, the road being nearly level at first, but latterly uneven and hilly. This is the Saree Tchitchek Dag, a favourite Koord Yailak. Immediately about our line of route we passed many small encampments of Kizzilbash Koords; they were constantly pressing us to alight for refreshments, their women even rushing out from the tents, holding wooden bowls of Yaoort, stopped us in the road, and as we could not accept their hospitality they did not allow us to pass before tasting their contents. This mountain is separated from that of Arabkir, or Kara Baba, by the Chigneyr Su; there are no villages on it, but in the low-lying lands to our right were many large hamlets standing in orchards. An ancient paved road,

attributed as usual to Sultan Murad,* but evidently Roman, once led along the top of this range going to Melitene from Divrigi (Tephrike), and probably was prolonged by Zuraa to Nicopolis and Armenia. From the remains extant it seemed to have been solidly and ingeniously constructed. Five hours after leaving Gumkhoy we descended abruptly into the valley of the Chigneyr, or Giaour Yazı Su, coming from the Yama Dagħ between this and Divrigi, and falling into the Euphrates below Paghaniin. Forging the stream—having a depth now of three feet and a breadth of twenty—we ascended part of the Kara Baba Dagħ opposite, with the large Kizzilbash village of Chigneyr close to our right. The country about seemed one mass of dark arid rock, traversed by the remains of a miserably paved modern road four feet broad. In many places it consisted of flights of steps. We painfully ascended for three-quarters of an hour previous to attaining the top of the hill. At the other side we had been nearly stifled by heat; here, on the contrary, the temperature was cold in the extreme. From this point Arabkir was two hours distant east, but hidden by a projecting rock; Amberga village, however, one and a quarter mile south-east of the former, was visible in the deep valley below. The same rocky country characterized the descent; most fatiguing for the men and animals. Passing the Perey Degirman, or fairy's mill, it took us two hours descending to the Arabkir ravine, and another half-hour to our host's house, situated at the nearest or north-west end. I doubt, however, if the direct distance was more than five miles straight road.

9th.—All this time at Arabkir. The Kuzzaa of the same name, with that of Aghin, subordinate to it, contains 320 villages, and the town of Arabkir 7000 houses, of which 1500 are Christian, paying, with the Moslems, 52 piastres and a half only per house for vergoo or property-tax. It is a straggling town, consisting of several scattered mahallas or quarters, distributed low down in a deep ravine, having numerous ramifications on every side, choked with gardens, running far into the arid mountains towering above them. The natives are enter-

* In conjunction with Iskender Dhul Kurneyn (Alexander the Great), Sultan Murad IV. enjoys posthumous praise for having originally constructed the buildings whose crumbled remains are so frequent in Asia Minor. The people and legends say this road was finished by the latter previous to his Baghdad campaign, and traversed by him on his march to that city. A manifest error, as he crossed the Euphrates at Birijik, and went from there to Orfa and Diarbekr, then by the desert to Nisibin and Mosul. I say desert, but at that time the country was well peopled, with populous villages at the end of every day's march. See Von Hammer 'Geschichte des Osmanisch-Reichs,' theil v. Appendix.

prising and industrious, carrying the same qualities with them in their emigrations to different countries. As at Eggin, there are scarcely any young men in the place, the proportion of resident males to females being as one to fifteen, all the young men making it a practice to seek fortune elsewhere, and to retire here in old age, to enjoy the earnings obtained during years of voluntary exile. I believe there is scarcely a government office in the whole Turkish empire without Arabkirlee Moslem employés, while some, more fortunate than others, have risen to the highest civil and military rank. Among the Christians, although all are well off, are some very wealthy men, the heads of different houses, whose sons are carrying on the commerce, instituted in youth by their fathers, at Aleppo, Erzeroom, Constantinople, and Cairo. As a consequence of this praiseworthy expatriation, there are no vagrants, what may be called the poorer classes forming the bulk of the bakers at the Turkish capital, and furnishing domestic servants to nearly every household in Aleppo. The limited amount of cultivation carried on in the Kuzzaa, owing to its mountainous nature and poor soil generally, originated perhaps the desire for foreign servitude, now developed into a habit. Fruits are the principal local production, barley and wheat being foreign imports from Kharput. The native industry of the town is confined to some eighty looms, where striped cotton and silk goods, nearly all exported, are manufactured, to the extent of some 2500*l.* annually, including coarse cotton cloths from the raw material, grown near Kharput. The gardens abound in fine fruit-trees; the mulberry, however, is the most profitable, its fruit being made into a kind of thick paste, called "Pesteek," largely exported, and into raki, a villanous spirit, largely consumed in the town and villages. A little silk is also raised; but this branch of industry is as yet in its infancy. A neighbouring district, however, Sheyro, also in the Kharput government, produces a fair amount, nor have the worms been at all liable to the fatal disease incidental to them nearly everywhere else; for this reason there has been a corresponding export of the "graines" to other places, particularly Constantinople, Amasia, and Diarbekr. The proper name of Arabkir is Arapgir, meaning taken by the Arabs; but it is known in the old Turkish fiscal archives as Nareen. The present town dates only fifty years back, the old city now called Eski Shehr, occupying a similar ravine, two miles north-east of this, situated between the Giaour Yazı and Eski Shehr Sus. Some remains of fine old Seljook mosques are still to be seen at the old site; and on a high rock at one side, the ruins of an ancient castle,

with some grots in the cliffs about.* Eski Shehr is a delightful spot, higher, and not so confined as Arabkir. The waters of its stream, flowing into the Giaour Yazı Su, rushes through the centre of its ravine, lined with delicious gardens. The Chigneyr or Giaour Yazı Su, a very turbulent torrent in spring, contains, even at this season, a large body of water, and is spanned by a high bridge of two pointed arches, one of them bearing a small defaced modern Arabic inscription on the eastern side of the southern arch. There seems nothing very ancient in the old ruins or castle, nor were any medals offered for sale; I bought some at Arabkir, but they had been brought from the village of Deniztee, four hours south-east of this, near the Chigneyr Su, in the vicinity of Aghin.

I made the acquaintance at Arabkir of a venerable old man, Seyd Osman Nooree, ostensibly a Dervish of the Bektashee order, a sect favourable to the Kizzilbash. He seemed, however, really a Kizzilbash, having a good idea of their doctrines and rites, and being greatly respected by them. He is well read, and, like most of his sect with similar acquirements, extremely tolerant. He was, as far as religion went, a thorough optimist, and looked forward confidently to a millennium of peace, when, he said, "Mollas and Imams, Popes and Priests, will be unheeded; their polemical discussions disregarded; for the descendants of our races will be drawn close together, and exhibit a harmony and community of spirit more consistent with their real position as children of one common Father and God of all."

The little room in which he received me was a pattern Dervish apartment, adorned with the fine skin of the mountain goat, old arms, huge bludgeons, and curious-shaped sticks. Here and there were rude daubs of the Meyvlee mosque at Iconium, the tomb of the Sheikh er' Refaiee, near Hassa, and a curious allegorical picture, illustrating the divisions among the different Moslem sects.

10th.—After receiving our European letters and correspondence we resumed our journey towards "Tchimishgezek" and the Deyrsim. Our road followed the windings of the Arabkir Ravine in a narrow pebbly bed, with enormous rocky cliffs on both sides. At the bottom poplars and mulberry-trees are planted pretty thick, side by side, and the heights crowned with villages in groves. Our course was south of east to Tepteh village, two hours slow marching from Arabkir, situated on the high cliff on the left bank of the Chigneyr, here also

* D'Anville, vol. i. p. 336, identifies Arabkir with "Arabrace," fixing it south-west of Nicopolis, which is totally erroneous.

called the Tepteh Su. It comes from north-west, and now flows in the ravine traversed by the road. Since leaving it at Chigneyr Village, it had been considerably increased by the Ango Su, joining it between that village and Eski Shehr, on the left bank. The direction of our road and of the stream further on is more south, the former lying along the banks of the latter, which is so pent in by the rocky cliffs already alluded to, that we had to cross it eleven times between this and Ajoozee Village, an hour only from Tepteh. There (at Ajoozee) the high cliffs recede, giving place to low hills of light soil, while the river spreads out in the broad bed of a pebbly howi or valley. An hour further on we halted on a beautiful level lawn, studded with venerable mulberry-trees, covering it with their shade, on the right bank of the Chigneyr Su, close under Ashaghi Yaban Village, for breakfast. As the name of the River Giaour Yazı—applied to it equally with Chigneyr—suggested the probability of old inscriptions somewhere on its banks; and, as although I had commenced my search for such at Chigneyr without being successful, I made up my mind to follow the stream lower down. We sent, therefore, our loads from this by the direct road to Aghin, ourselves taking a more circuitous route past the ruins of Eski Aghin, and the bridge near it over the river we intended following. For the first half hour our route was still along the winding course of the river; here again confined in a deep narrow gorge; we then ascended a steep upland, crossing the Su lower down, near an old ruin and some ancient grotts, to the site of Eski Aghin, on the hill opposite. There was nothing worth seeing; so, retracing our steps and clambering up again to the high land on the right bank of the river, we followed a hilly route, over downs, for an hour and a half quick going, to a collection of old caves, called the Kara Magharaler. Descending a break-neck path, we reached the bridge in an hour and a half from the point where we left the stream higher up. The river here has forced its way through the friable rock, rising for many hundred feet on either bank. The direct road from Eggin to Maaden and Kharput, in spring and winter, is carried along a sloping shelf on the left bank, crossing the river to right by this bridge. Above it the right bank or cliff, composed of loose soft rock, has been artificially equalised by a neat and substantial wall of large blocks of hard, cut stone, so as to avoid any opposition to the race of the current during the annual rises. Although the natives recognise in this work the remnant of a stair, its real use is obvious; as, in its absence, the uneven and projecting portions of the high cliff forming the right bank, composed as they are of loosely-packed masses, would have been directly worked upon at their base by

On
key-
stone.

⊕ ΚΥΡΙΟΣ ΘΕΟΣ ΦΥΛΑΞΕΙ ΤΗ ΝΕΙΣΑΝ ΣΟΥ ΚΘΗΝΕΙ ΔΟ ΣΟΥ ΑΠΟ ΤΟΥ ΝΥ
 ΝΚΛΙΕ ΩΣ ΤΟΥ ΛΙΩ ΤΙ ΟΣ ΛΜ

⊕ Cross at end on left bank.

⊕ Right bank

the water, that would soon have undermined and precipitated them into the bed of the stream, thus throwing its force on the left bank supporting the high road, that would very soon have rendered it as useless for traffic as the side opposite. This work, with the bridge, is evidently early Byzantine. The latter, consisting of a single pointed arch, is built of hard stone, over a narrow but deep chasm formed by the river. It bears on one side a Greek inscription, with a Greek cross at the commencement, and others on the western and eastern key-stones. The inscription, from its position, differs from any I have yet seen. It is not confined to an isolated slab or slabs, but, beginning at the first stone, forming the spring on the right bank, is carried round the arch ending on the left side opposite, in such a manner that each stone is occupied by two large letters only, whereas the whole could have been easily engraved on two of the blocks. The characters are bold and finished, differing in these respects from the cramped and negligent-looking inscriptions characterising a later period. I give the inscription in the margin, and regret it has suffered such damage from time and the weather as to render many of the letters illegible. It is from this inscription that the river has received the name of "Giaour Yazı Su," or "Infidel writing river," from the natives; like most minor streams, however, it bears also the names of villages it successively passes, and is indiscriminately called by the people Yama, Chigneir, and Tepta Sus, from the hamlets it passes, as also Giaour Yazı. In Kiepert's map it is marked as the Saree Tchitchek Su, from the mountain of the same name, in which it was, erroneously, thought to have its rise. It grew dark before we could get away; we had then to make a vigorous effort to reach Aghin before night. Avoiding the round-about direct road, we clambered up the steep rock on the left bank, to reach our camp by a more direct cut across country. It took us ten minutes to scale the hill and gain the Eski Aghin upland, covered with blocks of black basalt; twenty minutes' good going brought us to another steep and winding ascent, at the back of the fine village of Anderee, lying in a chalk ravine a mile before us to left, and surrounded by extensive gardens, famous for exquisite water melons. The whole formation from here on

was chalk and lime stone, that in the road had been worked into a fine powder, in which our animals sunk to the fetlock, covering us with the dust. Descending the Anderee Hill we reached Aghin, in half an hour from Anderee. Like it, Aghin is built in a chalk ravine, the houses scattered about in every direction among fruit-trees and vineyards. It contains 320 houses, tenanted by eighty Armenians and eight Protestant families, the rest being Moslems. About two hours off is the village, alluded to before, of Denizlee, where, I was told, were the ruins of an old town and building, the latter having an unknown inscription on the gateway. As the coins I saw at Arabkir had mostly been found here, I regretted want of time would not allow me to visit it.

11th.—Started at 6.30, and reached the Kara Su branch of the Euphrates, near Paghanik Village, in three quarters of an hour from Aghin, by a course generally south of east, over an undulating chalk country. Some miles to our right was Horenek Village, on the high road of the Persian Haj, from Erzeroom towards Aleppo. The Kara Su is here about 300 yards broad, but at this season we forded it—although after considerable delay, occasioned by our baggage mules—easily, the water being only up to the animals' bellies. From this the road on bore north of east to Bakchajo Village, in the Tchimishgezek (Kharput) Kuzzaa, tenanted by Armenians, where we breakfasted in a pretty garden, under the shade of some mulberry-trees. The country from the Kara Su to this, as generally between Arabkir and this, is bare, but studded with hamlets, in whose immediate vicinity are some poplar and mulberry-trees. Cultivation is carried on to some extent, and the chalk downs are covered with a thin fine grass, affording excellent pasture for the numerous flocks of sheep and droves of cattle passed during our ride. From Bakchajo our course was north-east, by an easy ascent to and through Kara Vank Village, after which it descended as gradually to the valley and stream of the Tchimishgezek Su, which falls into the Murad Su (Moosh branch of the Euphrates), opposite the ferry of Ashonan, about four miles further off south-east. We sighted the Murad Su at about that distance off, an hour after leaving Bakchajo, running north-west on its course to the point where it and the Kara Su (Erzeroom branch of the Euphrates) unite, above Kebban Maaden, and then first form the Euphrates. After this we turned north 20 east, and descended in half an hour towards the Tchimishgezek River, and running in a deep ravine. The road lay in the latter, the vacant space on the right side being planted with millet and cotton. An hour further on the road ascends the high bank, but still following the tortuous course of

the stream. An hour after we passed the remains of an old Roman road; then, crossing the stream to its left bank, near a picturesque mill in a valley, clambered up the high cliff to the plateau, backed by a higher limestone crag, upon which the town is situated. The houses are prettily situated in gardens, the latter commencing low down on the river's banks, and continued up in successive terraces for some way beyond the town. Cool springs gush out of every garden, forming one stream, that falls, in successive sparkling cascades, from terrace to terrace into the river below. The rock formation is chalk and lime, with high peaks, worn away by wind and rain into the most curious and fantastic shapes, appearing at a distance like shattered columns, human forms, and Egyptian sphinxes. Terrible earthquakes have from time to time hurled large fragments from the higher range into the centre of the town, which is choked by the *débris* of these fallen masses. They stand up in huge blocks or smooth upright sheets, which, at a distance, cheat the traveller into believing he is about to enter into a new field of discovery and research. The able strategist of the late continental war, Von Moltke, visited this place many years ago, when attached to Hafiz Pasha's staff; but I believe it has lately been rarely visited. The town has 800 families, of which 200 are Armenian.

12th and 13th.—We were obliged to make a halt, to complete necessary arrangements for our trip into the Deyrsim, as also to make the acquaintance of some Kizzilbash chiefs in the neighbourhood, who might eventually be of use to us. I took the opportunity of the delay thoroughly to visit the town.* There are no remains of any great antiquity, the most curious relic being an old wooden door to one of the mosques, having a mutilated Cufic inscription carved round it. Nowhere could I find any traces of the Roman or Byzantine period. Some medals in imperfect preservation were brought to me, mostly Seljook, struck here; as also a new Ortokide coin of Abu Bekr ebü Kara Arslan, the Lord of Kharpüt and Mazgerd, in whose dominions this town—18 hours from the former—was situated. I visited afterwards the grotts in the cliffs opposite the town, crossing the river by a fine bridge of two arches. The path then ascended to the base of the rock, access to the caves being by a narrow ledge on one of its strata. A passage 4 feet high and 2 feet broad, pierced with apertures for windows, led

* Armenians identify it with the old "Hierapolis," but it is better known to them as "Tchimish Gadzak," which means the "birth-place of Tchimisce," the Byzantine Emperor. They say, however, it only took that name after his birth. It is placed by their Geographers alternately in the provinces of Khozan and Dzoph. See 'St. Martin,' vols. i. and ii., pp. 95, 165, and 431.

to a series of cells opening into each other by small flights of stairs or narrow passages. There are three tiers, the last tier being reached by an exposed stair cut out of the face of the mountain. In none were any carvings, inscriptions, or relics. The mountain side is wearing away rapidly; large masses fall every year, and there is every probability the grotts will soon disappear entirely. The river of Tchimishgezek rises in the wooded mountains this side of the Mezoor Dagh 6 hours off; it has a large body of water throughout, which serves to turn innumerable water mills and to irrigate the cultivation along its course to the Murad Su.*

14th.—Ascended by a hot winding road over a detestable ruined *pavé* to the upland leading to the Deyrsim country, erroneously so called, as will be seen in the sequel. Our course, first south of east, soon turned to north 40 east, along a barren island, for a couple of hours, when we turned still more north, with a short distance on a descent, followed by an equally steep ascent to the top of a wooded mountain, 3 hours from Tchimishgezek, overlooking Bezaoût village, belonging to Ali Gako, one of the Kizzilbash chiefs. The path leading down the hill side was too steep to ride; we therefore proceeded on foot, arriving in 30 minutes at the village through a fine shrubbery of underwood and tall oak. Bezaoût is situated in a valley, surrounded by thickly wooded mountains, backed by the arid chain of the Mezoor Dagh. The houses, as is the case among the Kizzilbash, are scattered about near small brooks, or in the vicinity of thick groves of oak and willow, close to spots cleared for cultivation; which, from the general inequality of the surface and rocky nature, are necessarily at some distance apart. Ali Agha—who is more generally known as Prot Ali Agha, from his now professing Protestantism—received us most cordially, and at once gave orders to kill the fatted lamb, which soon was served up to us cut up into small

* Joseph Barbaro, the Ambassador to Hassan el Taneel, the Ak Coinloo, passed through this town on his journey from Erzingan to Malatia and Aleppo in 1473. The modern editor of his travels, as quoted by V. de St. Martin, has split its name into two, and thus fabricated two towns which he calls respectively "Cimis" and "Casseg," a palpable mistake for the compound name it now bears. This error has misled Mons. Viv. de St. Martin, who makes Barbaro pass three forts on his road, which he calls "Cimio, Cassag, and Arapchir," he then goes on to identify the first with Kamakh, and the second with Eghin (? Eggin or Aghen). See his 'Asie Mineure,' vol. i. p. 546. Barbaro, however, passed neither of those towns for, thanks to the reigning dynasty, the direct road through the Deyrsim by the Merjan Boghaz was open to him (see further on), leaving both Kamakh and Eggin far to right. This road is now so overrun by Deyrsim brigands that it has long been closed to every one but them and their friends. The remains of another fine road—paved—exist more east, once connecting in a direct line Erzeroom with Aleppo *via* Mazgerd, Kharput, and Malatia, but the same causes close it now to all but Kizzilbash.

pieces, mixed with garlic floating in a small sea of melted butter. Our host prevailed upon us to pass the rest of the day there; we passed our time in conversing with him on the habits, customs, and creed of the Kizzilbash. Ali Gako is a well informed, highly intelligent, and, in his way, a conscientious man. After studying the Bible he forsook his creed, on the teaching of the worthy and indefatigable American missionaries of Kharput. His life and conduct agree with his professions, although the Moslem, indignant at his preferring Protestantism to Islamism—in which indignation Armenians and Catholics join, from similar feelings that he should not have adopted their form of religion—make him out the biggest villain of the entire Kizzilbash. He was eager to discuss any question bearing upon his new opinions, but rather avoided giving information respecting those he had forsaken. However, I gathered enough to afford me a good idea of their general creed during the hours we chatted together. The Kizzilbash are divided—in the Deyrsim—into two portions, those I am among inhabiting comparatively level districts, called the Seyd Hassanalees, in distinction to the true Deyrsimlees living among the rocky heights of the Mezoor, Doojik, and Koozichan mountains. The different natures of the two localities have influenced their respective habits, the one being an agricultural race, comparatively amenable to authority; the other, a haughty, pastoral, and determined rebel tribe. The Seyd Hassanalees, although originally from Khorassan, in Persia, emigrated more lately from the Aghja Dag, in Malatia, to this; the Deyrsimlees, on the contrary, are without doubt the descendants of the original Pagan Armenian stock existing there even before Christianity.* The former, from their proximity and common hatred of orthodox Islamism, influenced the latter, who in time imperceptibly accepted the tenets professed by the Hassanalees and grafted Karmathic upon their former mixed Christian and Pagan ideas. Now, therefore, there seems no difference, outwardly at least, between them in the matter of faith; but their physiological types are confirmatory of separate origins. The Deyrsimlees are finer men, with black hair and eyes, long faces,

* There is a curious passage in 'Moses of Chorene,' which I think gives the origin of the name of the Mount they inhabit and their descent. "After the arrival after the flood of Xisuthrus in Armenia, one of his sons, named 'Sim,' went north-west to reconnoitre the country. Arriving at a little plain traversed by rivers, which carry their waters into Assyria, he stopped on the banks of the river for the space of two moons, and gave his name to the mountain." Sim left it, but his grandsons returned and established themselves on the rivers. From what follows, it appears the Moosh Plain is intended, one however can hardly call that a little plain. The description coincides more with the small Owajik Plain and the Mezoor and Merjan Rivers flowing through it. 'Moses of Chorene,' vol. i. lib. i. ch. vi.

and swarthy complexions, resembling what one would suppose was the original ethnic characteristic of the Armenian, and which one occasionally sees reproduced in the inmates of the old convents about Van and other parts of Koordistan. The Seyd Hassanalees are shorter, and have rounder and fairer faces, although, like the others, they have long black hair and eyes, with full dark beards. All the young men indiscriminately wear their hair long in plaited tresses, while the middle-aged let it hang down in two loose locks behind each ear; the old men shave the head entirely.* The same dress seems common to all; but the Deyrsimlees wear a long melon-shaped turban wound round an elongated felt cap, whose point appears above it; the Hassanalees wind a simple turban round the usual red fez. Their hierarchy, if I may use the term, consists of two degrees only, namely, "Deydees," literally sayers, and Seyds; the latter positions are hereditary; the former devolve their mantles on the most deserving of their disciples.† The popular belief among the Kizzilbash is that "Deydees" do not die, but are received in some mystical way into heaven. In their language there is some difference, the Deyrsimlees speaking a Koordish dialect, involving many Armenian words; while the Hassanalee is a peculiar kind of Zazaa, or mixture between it and the common Kermanjee, although partaking of the large Persian element characteristic of the former. Circumcision is unknown among them all, but they allow polygamy, limited to four wives, whom they can never in any case divorce; their women are free mannered, and rarely hide their faces, while some of them receive strangers openly, and converse with them in open divan. Unlike the Moslems and Christians, the sons when married, however young, have separated establishments in separate houses. All are bound to observe the Jumaa, and generally to keep a fast of ten days at Mohurrem, during which, like the Shiaks, they curse the first Califs, Yezid and Shimir. The entire Kizzilbash, in addition to more primeval belief, are closely allied in doctrine to the Noseyrees, Druses, and Ismaillees; each one, in addition to his prime prophet, believes in a Hejjab, or medium, different from the "Bab." Thus with

* None of them ever cut or shave their beards.

† Mr. Dunmore says they have also a head spiritual chief, called a Raiber or Bishop invested with more than apostolical power. 'Am. Missionary Herald,' vol. liii. pp. 219, 220. The worthy and talented gentleman I quote above lived and travelled a great deal among the Kizzilbash, by whom he was much beloved. Leaving his field to recruit a shattered constitution in America, his active spirit could not brook inactivity; he therefore proffered himself as a military chaplain during the late rebellion, and was killed in battle, deservedly regretted by all his friends;—by no one more so than myself, who have had ample and repeated opportunities of witnessing the fruits of his noble philanthropical exertions in Armenia and Kurdistan, where his name is a "household word."

the Kizzilbash, it is Zeyn el Abadeen who is the medium with Aly, through the "Bab," Sheikh Safee. The Noseyrees formula, although it does not include Sheikh Safee, alludes to him in the interpretation subsequently given by the Druses; he, as well as a subordinate, Salman el Tarsee, are highly honoured. All these sects believe, too, that God visited earth in different forms, and will again visit it. In their sun and star worship, or rather reverence, they are similar, and all equally agree in their respect for our Saviour and the Apostles. But the idea of the metempsychosis believed in by Druses and Noseyrees is foreign to the Kizzilbash, who, as stated before, confine themselves in this respect to accepting the Deydee teaching, that his spirit and self is conveyed at his option into the body of another human being: one branch of them, however, do believe in the transmigration of souls. They live, according to Mr. Ball, near Yozgat. From one of their religious books, called the "Booywick,"* that fell into my hands, I find their respect for Mehemed is simply a blind to deceive the Moslems, for they have nothing in common with them; no really obligatory fasts, stated prayers, ablutions, or belief in the Koran. They teach the ubiquity and omnipotence of Aly, the creator of everything in heaven and earth, and in contemplation of his magnitude and primeval existence, worship venerable natural objects, as huge oaks, and large isolated masses of rock. They adore the sun at rising and setting, reverence fire, and pray and sacrifice at the sources of rivers. Such practices seem undoubtedly remains of their old Armenian Paganism, which embraced all these forms of idolatry and heathenism;† while their belief in the several incarnations of the Deity is a part of the Hindoo worship introduced into the province of Daron by the Indian brothers Kisané and Samedr, and grafted on the Armenian Paganism in the time of Valarsaces, 150 years before Christ.‡ But the most interesting features in their observances, are the employment of the Christian rites of baptism, and the Lord's Supper.†

The Kizzilbash in the entire Deyrsim cannot amount to less than 200,000 souls; their co-religionists exist about Diarbekr,

* They have, according to Mr. Dunmore, another religious book, called 'Yusuf Kitab,' containing portions of the New Testament. The Booywick Mr. D. says is an eclectism from the Old Testament Scriptures, and their own traditions. 'Am. Mis. Herald,' vol. liii. p. 219-220, and Ditto, vols. lii. liv. and lvi.

† See 'Moses of Chorene,' 'Agathangelos,' and the interesting paper 'Sur le Paganisme Arménien,' by Mons. J. B. Enim of Moscow, translated by Mons. Stadler in 'Revue de l'Orient,' tome xviii., October, November, 1864. The stone worship seems Harranite or Arab. El Gabal had a temple at Emezza as the black stone at the Kaaba.

‡ Ibid., p. 217.

the Aghjee Dagh, near Malatia, at Adiaman, near Orfa, Siwass, and Yozgat, and they extend more or less to the capital itself. They are an independent race, never having known in later times proper subjection, although the villages in the less mountainous parts, or near the seats of different governments, are liable to conscription and ordinary taxes. There are many of this sect to be found among the military, and some of them have risen to the rank of general and Mushir.

15th.—Accompanied by our host's son, we started early, following the wooded ravine close to his house, south of east, as far as Segerdik village, two hours from it. The ravine then opens out into a small valley, watered by a copious stream. Its banks are well cultivated, particularly about the two villages on either side, near the ruins of an ancient town, now levelled with the dust. On a mound on its right bank stands an old Armenian church, with a very primitive altar in it, composed of a single pillar of stone, surmounted by a large square block. The interior is covered with curious shaped crosses, which are reproduced on the tombstones of the grave-yard at its side, denoting the last resting place of former Bishops. The whole country about, and in the Deyrsim generally, contains many old Armenian remains, ruined towns, villages, churches, and convents, but generally speaking, no real Armenians near them, the original inhabitants having long ago been ejected by their Koord neighbours. The churches have mostly ogival arches, and invariably the same primitive altars noted before; little cement is used in the construction of the walls and stone pillars. The sacred buildings are entered by extremely low doors, the sides and pediment being composed each of a single massive block. The inscriptions are all in the old Armenian, but mostly defaced and illegible.

Following a side ravine, we reached Arzoonik village in an hour and a half from Segerdik. Our tents were pitched here, but we proceeded further to visit some old ruins in the neighbourhood, called Kurmizak, or Kurbizak Kalla. The road to it lay through Avshekr—sweet water—hamlet, the property of and inhabited solely by Armenians, situated in a plain; we followed for a few minutes, and then ascended a stony hill to the huge rock, upon which the ruins are perched, reaching it in one hour from Arzoonik. An immense mass of rock rises abruptly in narrow vertical strata from the low-lying hills around, shooting out at the top in sharp pointed needle and saw-shaped pinnacles. The lower strata have been artificially smoothed away or connected by walls so as to render the whole an impregnable fortification. Above the lower works and 50 feet higher another wall of Saracenic date running round the

contour of the rock is surmounted by ruins far older than the former, built up loose, without mortar, with large rough blocks of black stone; whereas the Mahomedan portion below is distinguished by walls of a lighter coloured stone, and far smaller blocks, regularly finished, and imbedded in cement. An inscription over the gateway in the lower and later building had recently fallen amongst the *débris* below. I found several pieces inscribed in modern Arabic with the name of Gheyath ed' Deen Keykhosroo ebn Keykobad.* There was nothing else of any great interest, apart from the position, but a series of chambers quarried out of the rock, and doused with rough stones, having rounded arches of the same material, differing in this respect, and the form of the arch, from the gate already mentioned. In and amongst the ruins we picked up several arrow heads made of iron, with several defaced copper coins. At the base of the hill, some little way below the lower wall, but still at a considerable height above the plain, is a smooth surface choked with the ruins of an old town. After visiting them we returned by the same route to our tents at Arzoonik.

17th.—Our road was east of north this morning, over an upland to the village of Surpiyan. The chief Suleyman Agha pressed us so hard to stop, that, although early, we alighted to taste some fine water melons, after which we visited the old church, a similar construction to the one at Segerdik. From here on the road sloped down an easy decline, till near the edge of the Injeyrga valley, when it became extremely abrupt to the village of the same name, two hours from Arzoonik. There is an old Armenian church here, repaired, according to an inscription, 300 years ago, and dedicated to Surp Minas. The village, half Armenian and half Turkish, contains about 80 houses, embowered in fine walnut trees, and gardens, watered by several beautiful streamlets. It is situated half way down the slope of a fine though narrow valley; we descended it on foot for ten minutes to a stream called the Ak Su, running in the bottom. Ascending from this a steep hill, Eyrgan was reached in 27 minutes. The village itself is a miserable collection of hovels, but the ruins of the old church dedicated to Surp Aratoon are well worth a visit.

* One of the Seljook Sultans of Iconium, who was perpetually engaged in war with the Mongols. He was a son of Keykobad, and succeeded him A.D. 1235. He married a daughter of the King of Georgia. During the first difficulties occasioned by the Mongols, he was on the point of concluding a defensive treaty with Baldwin II. of Constantinople, who sent to France for his niece, daughter of Eudes, Lord of Montaigu, to marry her to him; Keykhosroo engaging to build churches in his dominions, and even to turn Christian. In the end the affair was broken off, and an alliance took place between him and John Ducas Bataze, Baldwin's enemy. Keykhosroo died A.D. 1244. See 'Déguignes Hist. des Huns,' vol. ii., part 2nd, pp. 63-67.

The road to Khozat was for 10 minutes an ascent to the top of the cliff overlooking the Ak Su, far below us, and forming its right bank; the river coming from north flowing south-east. Close to our left was a ravine running at right angles to the stream, spanned by an old Roman viaduct. We descended rapidly to the village of Een, situated in the valley of the Ak Su, which is about two miles long and one broad, bounded by high perpendicular limestone cliffs, the village being situated at its southern end. In front of it is a flat surface, stretching down to the river, most carefully cultivated, and studded with majestic old walnut trees. Small clear streams wander over the fields, and bathe the wide-spread roots of the trees, under whose delightful shade is a constant and refreshing green sward. The ruins of no less than seven venerable churches peer above the branches here and there, their crumbling ruins partly supported by the huge trunks that have grown up and developed themselves since they were deserted. The same fine trees grow in the aisles, casting their shadow over the massive remains, whose solidity seems sufficient to have defied the natural decay of centuries. The inhabitants of this village now are Kizzilbash, who, as elsewhere in the Deyrsim, have driven out the original Armenian possessors. The burial grounds near the old churches are full of tombs, several of the headstones bearing the elaborate flowery cross common to the Armenian clergy; others were rude blocks of stone roughly fashioned into the form of sheep, a custom still observed among the Armenians about Van, and even near Erzeroom. This fashion in a different way, typical of their respective pursuits, has been imitated by the Kizzilbash, who, however, instead of the sheep, have rough models of horses and arms placed over their graves, indicative of less peaceful callings.

Following the Ak Su for another two miles further north, we quitted it for the higher land about Khozat, reaching that village in three hours from Eyrgan. Khozat, which has retained the old Armenian name of the province or rather district, is the seat of a Mudir who has jurisdiction over 170 villages, all in the Erzingan Kaimakamlik of the Erzeroom Villaiet, mostly scattered Mohallas, containing 2200 vergoo payers of 52½ piastres each. In the vicinity of the village is a large barrack, overlooked however by the mountain close to, containing a force of 600 regular troops and six guns, in permanent occupancy. The Mudir, an old friend, did his best to make us as comfortable as he could, in the midst of the dung-heaps and squalid houses constituting the boasted capital of his government; where, as he whispered in my ear, all were Zendeep Devil's sons and Aasee in the highest degree.

18th.—Started some time before daybreak, having a tiresome hot ride before us. The steepness of the mountains in our route would, we were informed, entail a good deal of walking, easier performed in the earlier part of the day than at a later hour. One hour and 47 minutes over an undulating wooded country brought us to the summit of a mountain overlooking the village of Chamoorlee, with a fine view of the Mezoor Dagħ peaks and mountains about. On our road to this we had come partly through a well-cultivated valley called Tanel, with the two hamlets of the same name, situated a quarter of an hour from each other in its centre. We descended the steep mountain on foot in half an hour, and then again ascended for a few minutes, when another sharp descent brought us to the first quarter, or Mahalla of Tagħar or Tagħur. We then followed a wooded ravine, and crossed shortly after the broad pebbly bed of a mountain-torrent, through whose centre flowed a diminutive stream: crossing to the other side of a low ridge between, the river of Tchimishgezek lay across our road. It was rushing rapidly over a stone-bed, and, although not broad, had already a large body of fine clear water, which joins the stream in the torrent we had already passed, the united waters then flowing direct towards the larger Tagħar village by a short though difficult gorge. To avoid it we crossed a high spur of the mountains, from whence we again saw Bezaoot, Ali Gako's village, about three miles south-west. The road at this point turned over a finely-wooded country north-east direct to Tagħar, four hours and a quarter from Khozat. We were obliged, though so early, to stop here for the night, there being only one village between this and Ziaret, six hours off, where we were told we should not be able to procure food either for ourselves or horses. Tagħar is a miserable village on the Tchimishgezek Su, at one side of a small high-lying valley completely denuded of trees, but in a good state of cultivation. At the back of the village, in a wild side ravine, are the ruins of an old Armenian church, such as I have already described at Segerdik. The arch of the apse was circular, in the centre ogival. A part of the circular roofing had fallen away, and I had an opportunity of observing that in their construction large hollow jars or tubes of baked clay had been used; to lessen probably the extra weight the employment of the necessary blocks of stone would have occasioned. The usual burial-ground was situated at one side, having on many of the tombstones the usual episcopal flowered cross. The north-east side of the valley was bounded by the Tchimishgezek Su, issuing from the gorge noticed before; after this it runs west a short way, and then turns to the town from whence it takes its name.

19th.—We had clouds yesterday for the first time during our journey, and this morning the sky was considerably overcast; it cleared up, however, before the mules had been laden. Crossing the valley and river to east we immediately climbed a narrow steep path going N. 34° E., nearly completely choked as was the mountain by a thick forest of dwarf oak. It took us an hour to scramble to the top, over sharp stones and roots of trees that lay across the road. We had a fine view of the surrounding country from this height, although limited in the direction of our route by a higher intervening range, subsequently crossed on our way to Halvoree from Erzingan. Our road was at the extreme edge of the mountain forming one side of a ravine, with a perpendicular drop of more than 2000 feet. The road was tolerably good, and led through similar forests of oak as those clothing the defile we had passed. Numerous species of gall-nuts and the large plum-size excrescence of the oak—in Turkish Hantooft—of a dark red, abounded; but I failed to distinguish the blue species, commanding the best prices in the European market.

We reached the miserable village of Kozlichar in an hour from the top of the mountain, situated in an upland valley half way down the mountain-side further on north-west.

The oak forest, which had ceased on descending from the mountain near the village, again lined our road on the higher lands behind, and for some distance down our subsequent descent towards Owajik, which we commenced an hour and 20 minutes from the village. From our elevated position we saw the Owajik plain bounded to north by the high range of the arid Mezoor Dagħ spread before us, dotted with villages in pretty looking clumps of willow; to the north-east were off-shoots of the same rocky range, and to east wooded hills, a continuation of the intervening range we were on, which encloses the plain on that side. The descent, encumbered by blocks of blue granite, was called the Deveh Boyunee and Kazooklee Pass; it was too steep to walk down soberly. Our gait therefore was perforce quickened into a hurried shuffle for the half hour it occupied, the horses and mules taking double that time. We then entered into the pretty Marko valley, and rested for a few minutes under a grove of walnut-trees near a fine brook watering the mountain valley we were in. Close to was a grove of the Gaoot-shrub—the *Evonymus europæus* of Linnæus—with its graceful pendants of fuschia-red flowers attached like chandeliers by their long gossamer-like stalks to the branches and around the stems. From here our descent to Owajik was long but more gradual; we reached the southern side in 1¼ hour from the top of the pass. A regular battle between rival Kizzilbash tribes was going on; not the simple process of skull-cracking with bludgeons, but a regular

musketry fusillade. Hostilities were politely suspended to allow us to pass unscathed ; and the rival chiefs took occasion to beg my interference between them. I soon found all my exertions would be hopeless, as although the quarrel had originated about a disputed field, so much blood had been shed and lives lost, that it now was a debit and credit account of heads ; the losing party insisting then and there upon money or kind in adjustment of the balance. It took us half an hour to ride across the plain, nearly north, to our night's camping-ground at Ziaret village at the foot of the Mezoor Dagh. The valley or plain of Owajik is extremely fertile, and has the advantage of being watered by numerous fine streams ; the most considerable, upon which we were encamped close to the village, has its sources close to. They rush from five or six different places from under the base of the Mezoor Dagh, that stretches in a long line along the whole north side of the plain at a right angle perpendicular to it, without the slightest break or slope. This river is, as the mountain, called the Mezoor, which, after receiving the other numerous streams in the valley, forms the river falling into the Murad Su at Wazgerd, six hours from Peyrtek. At first sight it appears perfectly indescribable where the greater part of this large body of water originally comes from. Most of it seems to burst out at once, as if from the stroke of a magic wand from the smooth face of the iron rock ; not the slightest fissure or cavity—but with one exception, where it bubbles out of the ground into a large natural basin—being visible. Our subsequent journey explained the cause. The barren rocks of the Mezoor, that spring up suddenly to the height of many thousand feet, enclose in their broad range deep natural basins nearly always filled with snow, that melts partially during the summer heats ; but not to an extent sufficient to exhaust these eternal supplies. The water, in the absence of any soil or vegetation to absorb it, filters through the rock at all seasons, and escapes through softer underground strata in the manner noted. When we visited these sources they were icy cold of a crystal brilliancy, full of fine trout, that sailed up in shoals to the very edge of the mountain ; in winter the waters are comparatively warm ; but at all times they flow as uninterruptedly as now.* The climate

* The present name Mezoor seems a Syriac corruption, for Mendzoor or Mehzoor Armenian. Mendzoor would mean in that language the mighty or large water source or River Euphrates (?) St. Martin says the veritable Euphrates of the Armenians is the Murad Schai, and that it is formed of two principal rivers, which coming from north and east unite in the Moosh Plain. The Murad Schai is sufficiently well denoted, but he has entirely confounded the second river which he most unaccountably calls the Malazgerd River, and states it comes from the north from the Bin Giul Mountains. The Malazgerd River is a ditch falling into the Murad on its left bank, on which side the Bin Giul Mountain is unknown.

here is hot in summer, but most intensely cold in winter; snow lies on the ground unusually long, falling in vast quantities from

This River St. Martin says the Armenians also call Euphrates, by which the Mendzoor Su is also known—as well as the Kara Su—by the Kizzilbash Koords. No river of equal depth and importance falls into the Murad between Diyadin and Peyrtek, as the Mezoor. I think therefore the second river, Armenian geographers allude to, is the Menzoor, rising as it does in the canton of the same name, which has no existence much farther east, and which Injijan mentions is the Doojik Dagħ of the present day. The old geographers say it comes from the ancient city of Medzourkh in the high Armenia and in the canton of Menzoor. Faustus of Byzantium's account of the position of this town agrees with the plain of Ovajik and the junction of the two rivers Merjan and Menzoor; at a point where they enter the mountains. "Haür descended on the bank of the Euphrates in a plain covered with a thick forest, at the confluence of two rivers, in a plum-tree grove; at the place, where anciently existed a town founded by Sanadroug, called Medzourkh." This river St. Martin says joins the other branch of the Euphrates, near the town of Mandzgerd, or in Turkish Melazgerd. He here confounds the latter with the former; two totally distinct towns wide apart. Mandzgerd being in fact the present Mazgerd, five hours from Wazgerd, where the Mezoor falls into the Murad. The whole of St. Martin's description and that of Faustus coincide with the Ovajik and the Mezoor, which is the river St. Martin intended to describe. I may add that the Armenian villagers in Terjan, near Erzeroum, all told me long before I saw the Mezoor that one of the branches of the Euphrates—called by them also El Frat—had its source in the Ovajik Plain, and was called "Baba Mezoor" or Mendzoor, the "Father Great River."

The termination "zour," as stated before, seems Armenian or a word common to it, identical with "djoor" water. Fire as well as water were objects of worship to the old Armenians, as well as the Parsees. Mah for Mihr was the God of Fire. The present name of the river, pronounced as it is sometimes Mah or Mehzoor, may point to this double worship, formerly practised at the sources of the Mehzoor in the Ovajik Plain at the foot of the mountain of the same name. Among the 28 Yezds, there is Ardvizoor, "source of the celestial water." According to Moses of Chorene ('Hist. des Saintes Vierges') the adoration of the "fire-sister" and "source-brother" was practised at the foot of a mountain in a cavern situated at the place called "Bouth." 'Revue de l'Orient.' J. B. Emin's 'Mem. sur le Pag. Arm.' October, November, 1864, pp. 210-211. The sources even now are venerated if not worshipped by the Kizzilbash, who call them and the Mountain Baba Mezoor, "Father Mezoor." They make frequent pilgrimages and offer up prayers and sacrifices at the sources. The Syrian author of a 'Life of Alexander the Great' (printed and translated extracts from which and commentary by Prof. Wolsey of Yale Coll. U. S., exist in second No. of vol. iv. of the 'Am. Orient. Soc. Journal'), although in itself, as the Commentator says, an adapted translation of the original Greek work of Pseudo Callisthenes, "a worthless but popular novel," mentions some geographical data, applying to the Mezoor mountain, river, and plain, that are not without value, from their having an air of truth in connection with the actual sites. I allude to that part (p. 419) where it states "Alexander found a declining mountain, the name of which was Moses," Syriac corruption for Moozoor or Mozer; "and they proceeded down it and ate bread there. And they descended to the sources of the Euphrates and discovered it issuing forth from a cave. And they came to 'Haloorus' from which the Tigris issues like a mill stream." The Kizzilbash, and as I have attempted to prove the Armenians too, say one of the real sources of the Euphrates is the Mezoor River; one of its largest sources issues in fact (see text) from the kind of basin alluded to above, which tradition says was cleared out many years ago by a Persian King, at the foot of the Mezoor Mountain. Certainly no other source of the Euphrates answers to this, particularly when taken in connection with the plain, mountain and Haloorus—Korkar Cave—source of the Tigris, about forty hours off. This part of the translation differs from the Greek, and as Professor Wolsey observes, reveals its Eastern origin. The Syrian translator, taking his account in connection with

November and far into April. The peasants use a cart without wheels—a sledge, in fact—by which they transport their grain from the fields to the villages, along the dead level of the plain, which does not even offer a hillock to obstruct them. In the graveyard here we again saw tombs with the species of speaking epitaphs described as existing at Kozlichar; amongst them, on the headstones of two newly-made graves, was suspended the *chevelure* of a centenarian dame, contrasting strangely in its short pure white locks with the long silky auburn tresses waving sadly over the grave of a Koordish maiden, close to. Dependent to them, as in life, were the braided silk threads in fashion among the female *élite* of the world around us. We walked in the evening to the sources of the river Mezoor, about a quarter of a mile west of the village; tradition reports they were cleared out many years ago by a Persian king. They seemed to issue from the base of the mountains; but as heavy masses from the stupendous rocks above encumbered the ground, it is just possible they formerly issued from a cave which those *débris* have now

the sources of the Tigris at Haloorus;^a evidently alluding here to the Mezoor Dagħ and river of the same name, both of which he probably visited or heard of from colonists of his own nation, that—as will be seen in the text hereafter—once lived there. Although the Syrian Essayist makes a jump to Ikhlāt (Klat), from Haloorus, and then to Azerbijan, we find him still in the “Valley of Moses;” “and Alexander crossed the plain Bahelipta, and went and encamped at the door of a great mountain, and there was in it a way by which merchants passed into the regions within.” Although this, taken with the text, would imply a totally different locality, I am still disposed to think the author, not particular about his anomalous geographical information in connection with his history, was making use of a real knowledge of the Deyrsim country for his foreign picture. The declining mountain being the Mezoor Dagħ; the sources of the Euphrates, those of the Mezoor branch; the Valley of Moses, the Ovajik Plain; Bahelipta plain, the Mazgerd upland plain; Bahelipta Mazgerd; then as now the gate of the great mountain Deyrsim, through which an ancient high road led into the interior and, as stated in text, once led from the Black Sea to the Mediterranean by Malatia. &c. The Syrian author misplacing his hero, covered ignorance of history with real local geographical knowledge. His scenes are true; but the hero with respect to them a myth; common to all Orientals, who in default of a hero, invariably pitch upon Alexander, placing him among stupendous mountains, impossible positions, and wherever ancient ingenuity constructed works, they are not able to comprehend or otherwise account for. The Mezoor Su may also be that source of the Euphrates which Pliny, quoting Licinius Mucianus, says rises at the foot of a mountain he calls Capotes, 12 miles above Zimmara, the latter town being also according to him 75 miles from Dascusa (Kebban Maaden). See his ‘Nat. Hist.’ book v., ch. xx. The Romans then would have known the Mezoor Dagħ as Capotes. There can be no doubt from the detailed course of the Euphrates thus far being given, that Pliny alludes to the Zimmara of Cappadocia, described in p. 21 of this Journal. Licinius Mucianus’s account agrees then with Armenian and Kizzilbash traditions, in identifying the Mezoor River as one of the sources of the Euphrates.

^a The Haloorus Cave, Castle on top of it, and district in which they are situated, are called to this day by the name of Iskender Dħul Karneyn, and known as such to all old Arab and Turkish geographers, who place them correctly in the province of “Amid” Diarbekr.

completely filled up. On issuing from the rock the streams all unite—almost immediately—containing then a body of water that threatens to carry away everything before it in its rush. One of the sources, confined in a stone basin of artificial construction, is called *par excellence* “Baba Mezoor;” the water bubbles up into it like a mineral spring. At one side is an elevated wooden frame provided with iron hooks, upon which the korbans or sacrifice-animals are suspended before slaughtering, by the devout or rather superstitious Kizzilbash pilgrims resorting to it in great numbers in fulfilment of vows or ordinary course of devotion.

20th.—On leaving Ziaret our course for the first mile was over the pebbly plain at the foot of the Mezoor Dagħ west; we then entered a narrow defile in the mountains running nearly south and north. The road was most execrable, over loose rock covered with small angular *débris* as sharp as flint, from the crags around us and immense boulders that time and traffic had worn away to the smoothness of glass. Riding was impossible, the animals when free even skating about in a manner threatening the ultimate fracture of their limbs. In one place, an hour and a quarter from the village, we had to unload the mules and convey the charges on men’s backs for a long distance to a safer spot. We followed the windings of the ravine over hilly ground and across numerous rills oozing out of the rocky cliffs on either side, for three hours and a half; when, after a considerable ascent, we reached an elevated ridge—the highest on this road—between two lofty peaks, 300 yards apart, and to our left a large patch of old snow. This spot cannot be less than 8000 feet above the sea-level, and the peaks near an additional 500; the temperature was consequently excessively cold, increased by a high wind; so much so, that we dismounted and proceeded on foot to warm ourselves. We descended by a very abrupt path for 15 minutes into a grassy basin, containing a rill of fine water, where we breakfasted. A fire was absolutely necessary to warm our frozen limbs, which by great difficulty we succeeded in making with the dried cowdung scattered about the spot. Our further course was in the same direction, continually descending, past a Koord Yailak; till finally quitting the pass—called the Ziaret and Soghameyrik Pass—in two hours and a half from the point where we breakfasted, and six from Ziaret village. With the exception of the latter portion, which also was bare, I never saw such a scene of chaotic grandeur as this defile presents; huge masses have from time to time tumbled down from the perpendicular blueish-grey rock mountains on either side, presenting at first sight an impenetrable barrier to further progress; while other portions hang high over the road, appearing

every instant as about to become detached and to fill up the narrow passage alone now remaining. Not a vestige of soil or any green or growing thing is to be seen, but the parched withered fragments of that most detestable of all plants, the long-spiked rock-thistle; water however abounds, appearing as if sweating out of the smooth face of the mountain-rock. The rills thus formed are quickly lost in the mass of loose flints and stones covering the road, only again appearing at intervals throughout their underground course to the plain, or subterraneous basins supplying the sources of the Meזור River. This passage is one of the most direct roads from Erzingan and Kamach to Tchimishgezek, Arabkir, and Malatia; it is used by the Koords as the highway by which they receive their foreign produce, as salt, coffee, &c. At present merchants and caravans take the round from Kharput, by Malatia, Eggin, and Kamach to Erzingan. On quitting the defile we were in the Kamach Kuzzaa (Erzingan district), having on our left, about two miles off, the village of Ushuwurt, the first we had seen since leaving Ziaret. We proceeded another two hours more, north, still generally descending, and latterly by a very steep incline till reaching our night's resting-place, Urfet. The hamlet is built on an upland at one side of a ravine, surrounded by fine gardens of mulberry, apricot, and walnut; containing 100 houses, nearly exclusively tenanted by Moslems, who however are strongly suspected of being secretly heretic Kizzilbash. During the heat of summer they inhabit the Yailak we had passed in the morning; but they complained bitterly of the annoyances this exposed position caused them from the Koords, who were constantly carrying off their cattle and sheep.

21st.—We walked down through the village into the ravine, opening out into a fine valley, well cultivated, bearing excellent cotton-crops. The cold of the day before was exchanged for an intolerable heat, all the more oppressive from the suddenness of the change. In an hour from the village we touched the Kara Su (Erzercom branch of the Euphrates), having descended to it almost uninterruptedly from the top of the Ziaret Pass. It was flowing west; we followed its banks upwards, east, through a pleasing valley and corn-fields till reaching Kamach, an hour and a half further on. Our tents were pitched in a clover-field on the left bank of the river, close under that part of the modern town. After breakfast we proceeded to visit the interesting site of the ancient town and castle, with the numerous relics of antiquity about. Kamach is often mentioned in old Armenian historians under the name of Ani, distinct from the celebrated old Armenian metropolis of the same name on the Harpasus; it is called in vulgar Armenian Gumukh, and by the Syrian

chronicler Kamuk; in Turkish Kemakh. It is in the old Armenian province of Egegh heats (Acilisene) and in the district Taran Aghi. The old town was built on an isolated rock, 300 feet high, of a semicircular form, the chord running east and west, with the Tanajur or Tana River flowing through the bend between the two points into the Kara Su. The Tanajur valley is extremely deep; its banks covered with fine gardens and substantial houses, forming the principal quarter of the modern town of Kamach which is continued round the base of the rock. It was from this side (the Tanajur) that Tamerlane prosecuted his siege; filling up the narrow valley with trees and stones, thus making a kind of elevation on which he had planted his ladders against the walls previous to a general escalade, when the town capitulated. The rock is perpendicular all round, and in itself one would fancy almost impregnable; but still its natural strength had been largely increased by filling up gaps and protecting more exposed positions. A road cut out of the side of the rock, supported occasionally by brickwork, leads to the top from the lower town; but it is barred by three massive gates which have successively to be passed before gaining access into the interior. Two are Saracenic, one of them containing an inscription recording its capture by Sultan Selim; the third is probably Byzantine. The remains of the old town on the rock, occupying only one of its corners to the north-west, are surrounded by a wall standing inside the outer one encircling the summit; the space between the two also containing detached buildings and streets of a more ancient date. The houses and remains in the more modern portion, together with the ruined mosque, date from Sultan Selim; whereas the other remains are Seljook and Ak Coinloo and their predecessors; as also is a large massive tomb at the eastern end, now wrongly designated a "Boorj," or bastion, by the natives. It is not long since some of these buildings were inhabited; now no one resides there; Sultan Selim's old mosque, too, is deserted. At no time a very solid structure, it has shared the general decay in a greater degree than the solid structures covering the remains of members of far older dynasties. The area of the rock at top is about a square mile. The high road to Erzingan and Erzeroom is carried across the small Tanajur stream by a brick bridge, then ascending the rock opposite by a way cut through it—not a tunnel—having an overhanging roof but open towards the river. It then descends, crossing the Kara Su by a fine modern wooden bridge. The old road crossed the Kara Su close to its junction with the Tanajur; an arch of the old bridge partially built in the rock still remains, as also the road on the right bank (Kamach is on the left) passing along the side of the high chalk cliff, by a

cutting similar to the more modern one. The Kumer Su, rising near and coming from Gerjaunes, joins the Kara 300 yards above the wooden bridge, and a little above the latter are some old tombs, erroneously, I believe, attributed to the Ak Coinloos.

As Mr. Dalyell, my predecessor, had already—four years ago—penetrated the Deyrsim, by the Haramee Boghaz, from this to Halvoree Vank, I made up my mind to enter it in a new direction, *viâ* Erzingan, in order to pursue an untrodden and comparatively unknown track, although it was reported impracticable for horses or mules.

24th.—Last night and the day before we had a considerable fall of rain, the first break in the fine weather we had enjoyed since leaving Erzeroom; the morning broke suspiciously, and it was not long before we were drenched to the skin. Three hours and a half tortuous travel brought us to the miserable caravan-serai of Aposhee; having passed one village only on the road, through a country devoid of any cultivation. The route, winding across the low spurs of the Kara Dagħ, with the Euphrates, or Kara Su, close to our right, was hilly. On the left bank of the river the lofty Mezoor Dagħ ran parallel to the stream; its spurs at right angles. At its back we caught occasional glimpses of the Deyrsim, which, with the highest of the Mezoor, had some patches of new snow from last night's storm. Before us, near Erzingan, was the singular conical peak of the Jaaferee Dagħ, forming one end of a spur from the mighty Mezoor. This lofty range begins some miles below Eggin, but on the left bank of the Kara Su, where it first begins to take a decidedly southerly course: extending up to Erzingan it merges eventually into the Koozichan or Shah Hussein Dagħ. The real Deyrsim fills up the space behind, from opposite Halvoree and Mazgerd to Kyghi; it is not known, as Ritter would lead us to infer, at any point north of the Kara Su, or nearer it than the Mezoor, which in fact prevents its approach to the stream. As before described, nothing can be more arid, bleak, and bare, than this lofty range; it is a single mass of rock devoid of vegetation of any sort but a few dwarf shrubs, and composed of a hard, blueish-grey rock. The spurs, on the contrary, covered with a red earth, nourish particular kinds of grass and stunted trees. From the khan, still following the course of the Kara Su, and passing the two Komaree and Apishta villages on the left bank, we arrived at Ardose in two hours. To reach it we had to climb a hill for a quarter of an hour, and then found it situated in a side ravine off the regular road. The tents were pitched in a pretty garden close on a diminutive mountain lake, in the centre of an upland hollow surrounded by high hills. The

depth of water was extreme, and the lake appears to have been formerly a crater. Its margin was covered with gardens and houses, forming a Mahalla of Ardose. The inhabitants, all Moslems, were some of them excellent marksmen, never failing to hit the wild fowl sailing on the lake with a single bullet 200 yards off, from the clumsy-looking rifles they carried.

25th.—Heavy rain last night again, rendering the morning air at this elevation, accompanied as it was by a high wind, icy cold. We determined, notwithstanding, to take the mountain road to Erzingan instead of returning to the often-travelled track to the same town by the low-lying valley of the Kara Su or Kamakh Deressee. A hilly road took us to a ravine, in which were situated the villages of Tasholer, or Shasholer, and Mezra close together; it then climbed a long and very steep mountain, from which Erzingan was sighted some two hours off in a direct line. Below us, on a mountain shelf, but high above the valley, was the village of Hanzer. We again descended some way; the road then winding, gradually ascended for half-an hour along the face of the hill to another exposed peak lower than the last. From here the descent down the steep mountain side to Burastik village was effected at a quick pace on foot in forty minutes, our whole journey from Ardose having occupied us two hours and a half. Burastik is situated on the slope of the hill, on the eastern side of the Erzingan Plain, opposite the Kesheesh Dagh, with the Sippey Kore Mountain north of the latter, and about a mile and a half north of the pass by which the Kara Su leaves the plain for the Kamakh Boghaz or gorge. From here on, after the first half-hour, the road was over the Erzingan plain, N. 72 E. to the town, an hour and a half from Burastik. The fine plain slopes gently from north to south, acting as a kind of vast drain for the waters coming from the mountains at the north end and two sides, thus conveying them to the Kara Su. Otherwise it is a perfect level, free from stone or elevation of any kind, but some artificial mounds at the east corner. The soil is rich, producing grain, cotton, fruits, and melons in profusion. The town and villages contain, exclusive of the military, 12,000 houses, of which 2,000 are Christian—a far less number than when Mr. Brant visited it in 1836. The position of the town seems totally wrong in Kiepert's map, where it figures 20 miles nearly south of its true point.

26th.—In the evening wandered over the old fortress, now in course of demolition to furnish cut stone for the new barracks. This building, as it now exists, is a species of patchwork, constructed from the remains of far older edifices. The figures and inscriptions, formerly reported as existing here, have un-

fortunately disappeared; the only remains of antiquity we could find *in situ* being fragments of Arabic and Armenian writing of no interest. The walls, however, have from time to time been repaired with ancient *débris*; thus we saw portions of columns with elegant capitals, finely-chiselled ornamented blocks, fragments of old Cufic inscriptions, and elaborate Armenian crosses, mixed up with the massive stone blocks—having a rough boss in the centre—forming the walls.

29th.—The equinoctial gales and storms precluded our proceeding for some days. This day, however, there was a short break, which we at once took advantage of to start. Our road was south till crossing the Kara Su branch of the Euphrates, and then E. 45 S. to Vank, at the foot of the Kazan Kai Peak of the Meזור, and at the mouth of the Merjan Boghaz or Pass. In thirty-eight minutes after leaving the town we crossed a pretty broad stream—a very considerable torrent in winter, called also the Kara Su—by a miserable wooden bridge resting on piles, a few feet below the ford. This stream is not the Erzeroom Kara Su, here called indifferently by that name and Frat by the natives, as we crossed it six minutes further on by a respectable stone bridge supporting a platform of rough logs. I had at first supposed that this Kara Su was only another arm of the Euphrates Kara Su, but it is a perfectly distinct river coming from a different direction, nearly north of east, and having its sources in the mountains on that side of the Erzincan plain.* After crossing the second bridge the plain ascends gradually to the base of the mountain range. Twenty minutes from it are the tombs of a certain Merjan and his wife Fatmeh, with their three young children, executed in as many different stones finely carved with verses from the Koran, and dates of their decease. Merjan, it seems, was a highly philanthropic man in his day, and had conveyed the straggling waters issuing from the pass bearing his name, at his own cost, by an artificial canal, to the villages and grounds between it and the Euphrates. Passing through Moolla Koi village, we reached the Convent of Surp Lusavoritch in two hours and twenty minutes from the tombs. It is situated on a pretty lawn studded with large mulberry-

* I believe it to be the River Agathangelos mistakes for the Kail (Lycus), as he says Erzincan (Eriza) was situated on a mound to the north of the Kail before its confluence with the former. Injijan follows him making the Kail fall into the Euphrates. Or else the Kail and Lycus are two distinct rivers; but it must be remembered modern Armenians call the Saddak or Kailket River the Kail, the name being preserved in that of the district far away from Erzincan; besides the Lycus we know falls into the Iris, although Pliny also makes it fall into the Euphrates; 'Nat. Hist.' book v. ch. xx. But again, in another place he says as distinctly, "The River Iris brings down to the sea the waters of the Lycus," book vi. ch. iv. There must then have been two rivers of the same name; the one in the Erzincan Plain and the present Kalkyt or Saddak River.

trees watered by the clear Merjan stream that runs past one side of it. The entrance to the Merjan Baghaz and our road lay at the back (south) of the convent, and from here on, as far as Mazgerd, the latter runs through the mountainous country of the unruly Deyrsim Kizzilbash, through Char Sanjak direct to Kharput. We, however, take the round by Halvoree Vank, Sin, and Mazgerd to Peyrtek, and so to Kharput.*

October 1st.—The violent rain and wind we had last night took off towards morning, enabling us to start at an early hour. We got over the open country between the convent and Merjan Boghaz in twenty minutes, and then entered the narrow pass. It is formed by high spurs of the Mezoor Dagħ; the cliffs on either side coming down sharp leave a way about 50 yards broad, at one side of which flows the Merjan Su. Some attempts at a road, by clearing away loose rocks and stones, had been made, enabling us and our laden beasts to proceed with ease; contrasting favourably with the inconveniences of the Ziaret Pass. The river crossed it every ten minutes, and at those parts the road is carried over the stream by serviceable bridges practicable for animals. The mountain was barren in the extreme, not a blade of grass or vestige of a shrub to be seen, while the crumbling nature of the cliffs, constantly filling in the chasm by its *débris*, effectually precludes vegetation. In two places there were indications of coal; from which the old priest at Surp Lusavoritch told me he had procured very serviceable specimens of that fuel. We quitted the level portion of the pass in an hour and a quarter after entering it; after this it ascended the side of the mountain opening out into a hilly upland near Kelleyr village, two hours from the convent. The whole road from this till it debouches into the Owajik plain is known by the same name of Merjan Boghaz, as, till arriving there, it preserves more or less its confined characteristic. The Merjan Su, whose course we had followed thus far, comes at this point through a gap in the mountains, flowing past the village from east, our course being now s.s.w. The rocky peaks and spurs of the Mezoor Dagħ here again obstructed the road; several of the former were covered with the virgin snow of last night. The pass onwards was very steep and toilsome, passing a large field of old snow about 500 feet below us in a chasm. We still, however, continued ascending, reaching finally its greatest elevation in seventy minutes from Kelleyr. At this elevated point the panorama of Owajik and Mezoor is perfect; the latter crossing our line of view to south, its length at one

* It was without doubt through this pass that Joseph Barbaro travelled to Tchinishgezek, Arabkir, and Aleppo; the most direct route and then an often travelled one to the latter town from Erzingan.

side bounding the pass and plain, and at the other losing itself in the Koozichan. Close to our left, a kind of goats' path, winding among the crags, led to that part of the Deyrsim considered as inhabited by the most unruly Kizzilbash, which the Turkish zabtees with us said was forbidden ground for members of their profession. The point we were standing on had been chosen by a late Kizzilbash robber chief as a burial-place; his tomb, occupying the limited surface—from whence probably he had often spied his prey—commanded views of the whole length of the Owajik and Erzingan plains, and the stony pass still many miles before us. The cold here was necessarily very severe; it was with difficulty we handled our instruments and pencils for the requisite observations. Our road on s. 68 w. was such a steep and rough descent that we performed it on foot till reaching the small Avoosan Tarler Valley in forty minutes; afterwards the pass was again encumbered with small sharp pieces of rock, and larger masses, violent earthquakes had hurled from the lofty heights on each side. In two hours from Avoosan we passed a large spring, oozing out of the loose *débris* in the gorge, with a body of water nearly equal to the Mezoor Su at its first source. Further on was a thick grove of wild walnut-trees, continuing uninterrupted as far as the Owajik Plain. The stream, after flowing a mile through the pass, receives the waters of another source, having its rise above 1000 feet straight up the perpendicular side of the mountain. It seemed to issue at once from a cavern, or chasm, and then came tumbling down from that high altitude in a roaring cataract to the stream on our road, also called the Merjan Su, but uniting with the Mezoor Su about eight hours further on in the plain. Twenty minutes later we left the Boghazor Pass by a road crossing a high ridge of the Mezoor Dag, called, from the numerous robberies that take place there, the Sakkal Tuttan, Beard-seizing Pass. From here we saw the Merjan Su, after quitting the pass, making a considerable bend; then pursuing a southerly course, at the foot of a beautiful upland, through some fine groves of fruit-trees, oaks, and poplar. We again descended on foot, passing to left Hama Dushaghi and Shah Veyrdileyr villages, to the Merjan Su. At this point the apology for a road, from the Vank, crosses the river by a bridge and goes in a round to Khozat. This route is made use of by the Post that goes twice a month to the military station at Khozat; ours was nearly south; so, leaving the road and river here, we turned to the left over some hills, reaching Seyd Mezoor's village, in a heavy fall of rain, in three and a half hours from Avoosan Tarlar. The stormy weather compelled us to take up our quarters in Seyd Mezoor's house; he was absent,

but his son Seyd Makhmood did the honours.* This gentleman was candid enough to preface his hospitality by stating that all the people about, and even those in the house, were notorious thieves, and that it would be as well if we kept our eyes open and suffered no one to enter the room. As the chamber was then full to suffocation with dirty, rascally-looking Koords, and inquisitive, naked children, it appeared his kindly admonition came rather late, and indeed, after succeeding in clearing the premises, my servants reported several losses.

2nd.—Devoured by fleas and all sorts of vermin during the night, we gladly quitted the iniquitous nest at an early hour, accompanied by our host Seyd Makhmood, who volunteered to see us safe across the mountains, whose inhabitants were under his religious influence. Immediately after leaving the village we ascended through a dwarf Valonia oak grove towards the rocky peaks of the Kandeel Tash; we then descended through a barren, stony country, then soon again ascended a hill, from whence, in one hour and a half south of Seyd Mezoor's village, we had a view of the junction of the Merjan with the Mezoor Su in the Owajik Plain, about 2 miles from the spot where the united streams enter the mountains; then taking an easterly course. After descending the hill further south, we entered a small cultivated valley, and then a beautiful grove of Valonia oak, about 2 miles west of the isolated mountain called Doojik Dag; subsequently reaching the hamlet of Marko (or Merkho), a mile north of Malmizrek village, in three-quarters of an hour from our last position. The country about was finely wooded, but broken up into ridges and ravines it was alternately our lot to scale or cross. In the hollows, and some way up the mountain sides, the sumach plant abounds. We breakfasted here and then entered the oak forest, which, commencing before reaching the village, continues more or less as far as Khozat and Mazgerd to the south, and to Koozichan and beyond Taghar east and west. The road through it, owing to its steepness, narrowness, and density of the foliage, was extremely difficult, not only for our laden mules but also for the horses. We proceeded on foot, descending to a stream in a ravine, an affluent of the Mezoor, washing the base of the mountain to south-east. As soon as the mules came up we commenced an excessively steep ascent, rendered more difficult by the increasing density of the forest and the heavy rains of previous days. Although we had been toiling more than an hour from Merkho we were scarcely one mile and a half distant from it in a direct line, and

* The name of our host's father is common among Kizzilbash Seyds, who show their reverence for the river and mountain of the same name by adopting it.

the same entangled road of mountain, rock, and forest, lay still before us. A heavy thunderstorm came on, our difficulties increasing during its progress. The vivid lightning-flashes and loud thunder, reverberating in a thousand awful echoes from the mountains and hollows around, frightened our animals; while drenching rain, coming down in blinding torrents, for some time effectually retarded our course. We took shelter in the small hamlet of Komeleyr, with Ostenik village close to; the road to both was a natural series of sharp-edged steps in the rock; difficult, I thought, for goats even, but our tired horses and laden mules managed to scramble down them, although to the detriment of the little crockery we had with us. Three hours south-west of such work—from Merkho—brought us eventually to the banks of the Mezoor Su, now a fine broad stream flowing through wooded banks in a narrow, deep gorge between the mountains it divides. We forded the stream close to a rude bridge. The water was up to our horses' bellies, and full of trout; some of our people attempted to catch them, but they refused all coaxing. Again ascended the wooded mountains, passing in half-an-hour the two Pezvenk villages, built on level, finely-cultivated plateaus reclaimed from the jungle, imbedded in fine forest scenery. The whole neighbourhood, as far as the eye could reach, was one mass of oak forest mingled with ash, hazel, and poplar, and on the summits pine and fir. The road still continued ascending through this pleasant scenery, the trees, as we advanced, getting larger and larger, and growing so close together as in many places to exclude the light of day. Cultivation, naturally very sparse, was limited to small plateaux occasionally met with on the more exposed portions. It took us a good two hours, climbing by a tortuous road, to reach the summit of the peak forming part of the Bu Kurr Baba Range, contained in the space bounded by the Mezoor to north and Halvoree and Bezaoot to east and west. Unlike the rocky range of the Mezoor Dagħ, an arid, unprofitable rock, this mountain has a rich superstratum abounding in fine forests, giving place when cleared to fields producing millet, Indian corn, and barley. The natural productions peculiar to the oak crowd the trees in every direction, *Valonia* being particularly fine, and second-rate galls equal to any I have seen elsewhere.

After a hilly descent of 30 minutes we reached the miserable collection of mud-hovels, called Tillek, situated in a hollow of the mountains, several hundred feet above the Mezoor, whose waters, like a silver line, flow in a deep rocky glen below us. Before reaching it our caravan, which was some way behind, was stopped by a party of Kizzilbash, whom we had passed on

the road : they were proceeding to plunder our effects when our Seyd, surprised at the delay, rode back and arrived in time to prevent the pillage of our goods.

3rd.—The Seyd left here, consigning us to the care of his cousin and a certain Maksood Agha, the chief of Tillek, both of whom performed their devoirs to our satisfaction. Under their guidance we left the village early, scaling on foot a high mountain that first lay on our road. From its summit we saw the Kandeel Tash, near Seyd Mezoor's house, the Mezoor Range, the Doojik Dag, and our further road to Halvoree Vank, or Surp Carabet. The same fine forest lay all about us; the road far worse than anything we had yet seen, consisting of a miserable goat-path carried far down, high up and along the side of steep slippery rocks, over which it was perfectly impossible to ride. We had taken the precaution, before starting, to send our baggage by a better and nearer route to Halvoree Village, where we intended passing the night; our progress, therefore, notwithstanding the road, was less impeded than it otherwise would have been. We passed the two small villages of Kirimeyr and Sartap only during our walk, and met no human beings. The scenery was grand and exhilarating; immense precipices on one side rising up on the other into gigantic peaks; the immediate road being encumbered with the dense foliage of huge trees and charming underwood—amongst which the elegant Shemshere or Gaoot shrub peeped out, with its beautiful fuschia-red pendant flowers. Valonia abounded everywhere, as also galls, and the fibres about the branches peculiar to the gall-oak; in other places so carefully picked and extensively used in tanning. Our horses had many narrow escapes between this and Surp Carabet; but although maimed and bleeding from repeated falls and stumbles, we eventually reached the church, comparatively sound, in three hours and a half from Tillek—the last three quarters of an hour being a rapid and breakneck descent on foot. In the vicinity there are some very rich copper and tin mines, and immediately above, a large rock composed of loose pieces of an intensely black stone heavier than lead, but shining like marble, which further on is streaked with delicate white veins. Surp Carabet is known by the Koords as Halvoree Vank; there was nothing very interesting in or about it, with the exception of a finely-carved ebony door, bearing an Armenian inscription. The village, situated on a level highland several hundred feet above the Mezoor Su, which runs at its base, contains twenty Armenian and ten Kizzilbash families, and lies in the centre of several well-cultivated fields. The people and dwellings, however, have a look of hopeless squalor and unavoidable misery—the former nearly naked, and the latter tumble-down mud-hovels, unsuited

even for the coarsest animals. From last night's resting-place, and as far as Mazgerd, all the south-west bank of the Mezoor is peopled by the Seyd Hassanaulee Kizzilbash—the country north-east of the same river belonging to the real Deyrsim, and going by that name. From the Vank Village to that of Halvoree there are some traces of a road, constructed by the Bishop's dependants. It is, however, a mere shelf of loose stones, 2 feet broad, supported on small logs let into the rock, or rough steps hewn out of it, which wear and tear have rendered as smooth as glass. In many places it hangs over yawning chasms, or descends towards valleys, as steep and abrupt as the natural incline of the mountain. We continued the journey on foot in preference to trusting ourselves on such a dangerous thoroughfare. Soon after quitting the convent a heavy storm broke over us, lasting as far as the Mezoor River, two and three quarter hours further on south; we then left the river, which from Owajik to this point is confined in a profound mountain-gorge, and turned south-west to Halvoree Village. Our road from the Vank had been, as far as the river, a steep descent: we followed its bank (right) for half an hour, and then ascended an upland, which we traversed for another half hour, till reaching the hamlet at the other end. Our servants and baggage, soaking wet, had already arrived.

4th.—Halvoree is snugly situated at one end of a small but very fertile upland valley, with the Mezoor Su running at its north-east end, on the site of an old Armenian town—the inhabitants being exclusively of the Kizzilbash sect. Some of the old churches and cemeteries, full of tombstones bearing Armenian inscriptions, still exist, though in hopeless ruin—showing, however, in their construction the antiquity of their origin. Our road, as usual lately, commenced climbing a high-wooded hill; it then descended into a hilly upland, cut up by ravines, with some small villages to right and left, whose names our jealous guides concealed. An hour from Halvoree, Shat Agha's Hamlet was to our right, and three miles further on the large village of Sin, or Sim, with some old remains about it, apparently modern Armenian, and not, as I had expected from the name, of the Pagan period. As we advanced over this upland it became more level, producing in some places good cultivation. Near the fine village belonging to Qahraman Agha we again ascended through fine fields fringed with large walnut-trees, and past a Kizzilbash holly-grove. At one side we saw one of the stones worshipped by these people: it was of great size, being only 3 feet square and $1\frac{1}{2}$ thick, overgrown with moss and lichen, having a hole through one corner. It stood in the centre of a small inclosure, kept scrupulously clean, and shadowed by the overhanging branches of a venerable tree. Three quarters of an

hour further on we passed Toroot or Soroon Village, whose hospitable Agha insisted upon detaining us to taste his bread and salt. In different places outside the houses in this hamlet were small stone statuettes, about a foot high, of horses—placed generally in the most prominent positions, and serving as I was told as hatchments, indicating the decease of a male member of the family. Passing the village we ascended through a thick wood of Valonia oak, and then finally quitting the Bu Kurr Range, entered the comparatively barren chain about Khozat—reaching it finally in seven hours from Halvoree. The varieties of oak, on the mountains we traversed, with but slight interruption, between Seyd Mezoor and an hour from Khozat, which, as before stated, extends from Bezoot to Mazgerd, were numerous, and when, as sometimes happened, I found them grouped together, formed a variety of shade and colour difficult to rival. Unfortunately the season was not far enough advanced to enable me to procure ripe acorns from more than the one species—alluded to before as forming an article of sale for tanning at Erzingan. It is a beautiful tree, unlike any of its species I have seen in Kurdistan. The indigent natives use the acorn for food, contriving to concoct a kind of bread from the flour, produced by roasting and then pounding the fruit. This is the only use they make of the apparently inexhaustible vegetable treasures locked up in this fine range of hills, provided by nature in the Mezoor Su with an easy, and, from its depth, constant communication to the more civilised country near Kharput and Malatia. The river traversing the mountain passes through the rich Kara Chore and Char Sanjak Plains, and could be navigated by craft at every season of the year.

5th.—From Khozat we retraced our steps to the old convent of Eyrgan; then pursued a new route over the hilly upland about it. An hour and a quarter after we descended into the Ullu Poor Ravine, passing through the village of the same name, with Erinko and Eyrindek Villages to its right and left. We then climbed a steep hill, covered with the stunted oak, whose leaves here, as in the Deyrsim, are collected and used as sheep-forage in winter. At the top of the hill, which occupied 40 minutes in its ascent, was a mass of lime-stone full of fossil-shells of every description—the majority small bivalves of the muscle species, some of which seemed as if only then taken from the water. From this point we had a good view of the old towns and ruins of Sugmen to our right, situated on a high hill two hours and a half from Peyrtek, on the Murad Su.*

* The proper name of this town is Sokman, so called from the prince of that name, son of the prince founder of the Ortokide (Turcoman) dynasty, Ortok.

Crossing the well-cultivated upland in 15 minutes, we descended a steep hill into a deep glen, at the bottom of which was situated the village of Avzoonik, in the Mazgerd Kuzzaa, our resting-place for the night, three hours and a half E. 20 S. from Khozat.

6th.—The morning was excessively cold—we commenced, therefore, the day's journey on foot. On ascending the hill behind the village, and after traversing an upland for half an hour, the Mezoor Dagh—its peaks now covered with snow—was far to our right, and the river of the same name 3 miles N. 53 E. of our position. The road then became more mountainous, till descending into the fine valley of Meyrgek (in the Peyrtek Kuzzaa), with the village of the same name at its further end. This valley is separated from that of Baleeshur by a low range; crossing it we reached the village—also so named—in two hours and a half E. 50 S. from Avsoonik. Since leaving Khozat we had occasionally passed some small cotton-fields; here and about Meyrgek, however, this cultivation had increased, and we found ourselves surrounded by neatly-cultivated fields, bearing good crops of this article. The produce in the Kuzzaa of Peyrtek, or Char Sanjak, as it is also called, is reckoned at 10,000 batmans (27,500 lbs.) annually; but this is a small portion only of the amount it is capable of producing. Baleeshur has at one time been a flourishing Armenian town; its former ruins encumber the fields, and some of its old churches still attest its ancient importance. It is now the property of a local Bey or Agha, inhabiting the village. Close to the village and in many places along the road between it and Mazgerd are the remains of an old paved Roman road, leading through the hilly Deyrsim country to Erzeroom and Erzingan, that went at one time south as far as Malatia. From here both Koords and Christians assured me a traveller following that road could go in four days to Erzeroom.* We started at 11.47 along a hilly upland through cotton-fields, and in three quarters of an hour passed the two Kujjur villages to right—our road gradually ascending till 12.53. From here we saw the Mazgerd trees in the distance, and numerous villages situated on the left bank of the Mezoor Su running between us into the Char Sanjak Plain to right. Descending towards the valley of the Mezoor we crossed to the left bank of the river, close under Sheikzo or jo (pronounced as “j” in French) Village, in another hour. The river, broad and turbid from late rains, came from 322; it then ran 122 for 3 miles, and afterwards takes a south-west course, through Char Sanjak

* This is probably the same road Joseph Barbaro refers to as leading from Trebizonde to Kharput by Baiboset, Erzingan, Moschout, Halle, and Thene. Moschout may be Mazgerd, Halle and Thene, Baleeshur and Peyrtek; the Murad Su as now being crossed at the ruins of the latter old town.

and Kara Chore, to Pirey, where it receives the river of the same name, and there diverges slightly more west, till falling into the Murad Su branch of the Euphrates, above Wazgerd, four hours east of Peyrtek. After crossing it the country as far as Mazgerd is a continuous though gradual ascent over land nearly choked by large masses of basalt, forming the mountain range about. Thriving-looking villages, all tenanted by Armenians, lined the road: in each the high walls of the proprietary Aghas were conspicuous.

We reached the miserable village of Mazgerd, in the Kuzzaa of the same name, in two hours, after crossing the Meזור Su. It is built in a natural volcanic basin, at the foot of a high basalt range, called the Kara Takhtik. The hills around are of the same formation, piled up in a slanting vertical and horizontal strata. Their chaotic aspect, combined with the large masses lying near the fields and village, gave the whole a sombre and forbidding appearance, increased by the undisguised filth and meanness of the houses and inhabitants. This may be called the gate of the real Deyrsim. The ruins of old Pagan buildings, Christian churches, and monasteries, in and around Mazgerd, irrespective of its name, sufficiently attest its former importance and large population. They occupy the whole of the upper part of the basin, and stretch a good way down the slope to its centre. The modern portions consist of churches, an old mosque and medresseh, massively built of alternate white and black stone, and some kunbets of the same construction. The mosque is a particularly solid building, the stones being far beyond the ordinary size and their thickness supporting four broad flat arches, resting in the centre on corresponding squat pillars. The medresseh is a more modern edifice, while the tombs or kunbets are respectively about 710 and 720.

Close to the village a spur from the volcanic Takhtik has thrown up at its southern end an enormous rock, about 800 feet high and 3800 feet in circumference at its summit. At one end of this surface a second mass of basalt shoots up abruptly, with perpendicular sides, to the height of another 200 feet. The flat top of this higher mass has been artificially cut into deep furrows, and the whole of the surface with the furrows and cavities is full of fine earth, like the light ashes of wood-fire, in which the leg sinks at every step. The furrowed remains are, without doubt, those of an ancient pyre of the old Persian worship in these parts, and accounts for the modern corrupted name of the village—a modified form of the more ancient Hormizdgerd, city or abode of Hormizd.* A great part of this venerable pile had

* This Pyre must have been visible as far south as Kharput, as up to that town I rarely lost sight of the rock, and it is even to be distinguished from the Mehrab

been thrown down by former earthquakes, and was now lying in disordered heaps at its base. In its prime, the sacred fire burning at the top must have been of an extent sufficient to have been distinctly seen at the furthest end of the Char Sanjak Plain, and from the distant heights close behind the walls of Kharpūt. The ground slopes gently away to the Murad Su, only broken up at its other side by the low hills between it and the high range on which Kharpūt is built. This part of the rock and all round the base of the pyre had originally been crowded with buildings, formed of the same kind of heavy black basalt, as also were some primitive capitals of pillars, still scattered among them. One of the latter is held sacred by the Kizzilbash and Armenians of the place, who kiss it devoutly, while the latter also cross themselves whenever they ascend the hill. The circumference of the hills have been surrounded by high walls, constructed of a dark red stone, and although apparently more modern, are still of an undoubted antiquity. The inscriptions on two of the bastions, although of a more recent date than the walls, state they were re-constructed or repaired by one of the Ortokides. They are, however, much mutilated. Near the second inscribed bastion was the rude sculptured figure of a lion on the walls, evidently a Mahomedan work, similar in every respect to the same figures accompanying Ortokide and Seljook inscriptions I have seen elsewhere in Kurdistan. The villagers referred to several other ruins in the Deyrsim; but their information, communicated to me by stealth and in furtive whispers for fear of the Koords, was far too unconnected and vague to warrant my visiting them at present. The Kizzilbash would absolutely refuse to talk of their mountain, wishing, as it seemed, to get us away as soon as possible.

Stk.—Our road to Kharpūt forced us again to pass Baleeshur, and from thence to Tanz, a fine village in a bare plain, 5 hours from Mazgerd, south 40 west of Baleeshur. The village was Armenian. From Tanz the road was a constant climb for 2½ hours, as far as the top of a range called Sukkal Tuttan, again suggestive of its being a favourite robber resort. To the left, but a great way below, was the large and apparently thriving village of Merjumeek, and before us the rich valley of Peyrtek, bounded by the Murad Su to south. The plain is full of villages, surrounded by pretty gardens and orchards, the descent to it was extremely abrupt; eventually passing a fine large mahalla, or quarter of Peyrtek, some distance from it,

Dagh, near Arghaneh Maaden, which commands a view of the Diarbekr Plain. The Armenian geographer Vartan calls it "Medzgerd in Dzoph." The Meזור River flowing close to it may also have been called so from Hormizd; the Hormizd Zoor, Mez Zoor, or Mez Zoor.

we reached it in 3 hours from Tanz. Peyrtek unlike ordinary Turkish towns, partakes of the straggling character of Koord villages, consisting of scattered mahallas far from each other, and every house standing in its own little orchard; thus stretching over a great part of the plain or low land between the mountain-ranges we had descended and the Murad Su.

9th.—Situated as this old town is on the Murad Su, on the high road through the Deyrsim, between the Black Sea, Kharput, and Diarbekr; it must have been an important commercial site, involving a large trade or transit traffic now entirely lost: the only signs of any such activity we saw were several rafts, laden with firewood, floating lazily down the river to their ultimate destination, Kebban Maaden, the silver mines, a few hours lower down. The closing of the Deyrsim had no doubt a bad effect upon this place, forcing the traffic by the round-about way of Eggin to Malatia or Kharput, instead of taking the direct route alluded to before, as referred to by Joseph Barbaro.* The Murad Su is here crossed by a miserable ferry-boat, from which the concentrated essence of many years' bilge water exhales odours of the most powerful kind. The right of ferry is farmed yearly for 20,000 piastres. Arrived at the other side—left bank of the Murad—we entered a bare hilly country, continuing an hour and a half; the road then entered the garden tract, supplying Kharput with fruit. Cultivation is carried on in the ravines and on the slopes of the hills, while the vineyards run up to the very top. Water, however, is scarce, and everything looked parched and dried up. Traversing these gardens, and constantly ascending, we reached the brow of the hill, overlooking Kharput Plain in an hour and a half more; eventually arriving at the hospitable house of my friend, the Rev. Mr. Barnum, half an hour later. A short time after the Pasha sent us a cavalcade, headed by his kehya, to invite us to become his guests; after a short rest, therefore, we descended the steep hill leading to Mezireh, the residence of the Pasha and officials connected with the Government, and reached our kouak in three-quarters of an hour from the town of Kharput.

The name of Kharput occurs in Arabic historians as Hisn Ziyad and Khurtburt. At an early period of the decline of the Califate it came into the possession of the Koord Merwanides, of Diarbekr and Farkeyn, from whose descendants it

* As the Turkish Government is now turning its attention to a general system of roads, amongst which one to Kharput is suggested, it would be as well to think of this route, which custom has proved is both practicable, easy, and most direct. The Romans used it, and their example was followed by every subsequent dynasty.

was captured by Noored Douleh Balak, son of Behram, son of Ortoq. Up to the Tatar invasion it remained an appendage of the Diarbekr branch of that family, but was wrested from them on the flight of El Melik el Masasood, the last of that branch, to Egypt, in Hulakoo's time. The fine old castle, built upon a high mass of rock, is situated in the lower part of the town. The only real ancient part of it is the gateway, showing unequivocal signs of an age dating probably from the early Armenian period; totally distinct from the other remains, all Saracenic, still *in situ*. The walls, fast crumbling into decay, rise to an enormous height on every side, built upon the solid rock itself; in the centre of the ruins is a large well, or rather cistern, now nearly filled up. On visiting it, I could not help recalling the episode in its history, when the gallant crusaders Jocelyn de Courtenay and Baldwin du Bourg were confined by their implacable enemy Balak in its depths. A few modern inscriptions in Arabic are seen here and there, but so damaged as to be illegible. At the foot of the castle-rock are the large thriving villages of Sinaboot, or Sinpurt and Hoosenieh. The former, in its present name, seems to have preserved the name of the Pagan deity formerly worshipped here.*

I was detained several days at Kharput on necessary business, and then reached Diarbekr by the often travelled highway over the Mehrab, through Arghaneh-Maaden and Arghoneh, to Diarbekr.

My travelling companion, to my great regret, returned in December to his post at Erzeroom; on my subsequent journey to Ras el Ain, therefore, I was alone. The Turkish Government had for some months been engaged in establishing a Tchetchen colony at Ras el Ain. Of the 6000 families that had last year and this emigrated from the Caucasus, about 2500 had already been located there; the rest having been sent to Siwass and its neighbourhood. To keep the colonists—a desperate set of brigands, murderers, and thieves—in proper order, and also to protect them from the Arabs, the local authorities had constructed a kind of fort and barracks for 1000 men at Ras el

* The name of Kharput will soon disappear from the maps, it having now been changed into the more orthodox "Mamooriet el Azeezeh." The reason is because a literary defterdor found out in some old history that the Pagans had formerly worshipped the Donkey ("Khurr") idol ("Poot") here. On this discovery being made, orders came by telegraph at once to change the name—in all official correspondence—to the one indicated. I may remark that all Moslem historians and geographers write the name Khurt Burt thus خرت بورت when they do not call it it Hishn Zeyad. The nearest approach to "Khurr Put" is the old Crusader pronunciation "Carpote;" but William of Tyre followed the Moslem pronunciation, calling it "Quart Piert" or "Quart Pierre."

Ain, at the sources of the Khaboor ; lying in and about the ruins of the old town.

Various reasons urged a visit to the site of the new colony ; after a short stay at Diarbekr, therefore, I started amidst snow, sleet, and mud, my route leading me in the first instance by Mardin.

It required an hour to descend the steep Mardin rock to the Great Mesopotamian plain, over broken crags, huge boulders, and débris of a ruined paved road. In another hour Harzen Village was to right, situated on the banks of the Ghurs River. It rises (6 hours off) in Mount Masius, close at its back, in the district of the same name, falling subsequently into the Zirgan Su.* At this season, and indeed in summer also, it is a diminutive rill ; but in spring the body of water it conveys from the mountains is not fordable ; at present it has hardly force to work the few mills along its banks. In 30 minutes more we crossed to its right bank, close to Ain Mishmish Village ; and in 40 minutes from it reached Koch Hissar, fording the Ghurs, which had made a considerable bend east again, at one side of a fine stone bridge, near the village. Koch Hissar with Tel Ermen close to, are situated on the site of the old Duneyser ; the former tenanted by Moslems, the latter by Armenian Catholics.†

Off very early in a drizzling rain over the level plain, reaching the old mounds of Koree and Horee, in an hour and a half from Koch Hissar. They are situated on the left bank of the Zirgan Su, consisting of one large and four smaller mounds, grouped round its base ; the whole covering the ruins of a strong fort and outworks. From its similarity of name, I should have identified this place with the Horre of Ammianus Marcellinus (lib. xviii. ch. 10), which Shapoor passed by on his way to Amida by Mejacarire and Charcha (Kurkh), but that the historian says, after passing Bebase, the Persian king turned to his right, which would lead him over the mountains to the Bisherree Plain, east of Diarbekr. A long circuit it is true ; but we know that the traitor Antoninus counselled this plan, so as to lead them through a region, "fertile in everything, and still undestroyed ; since the march of the army was expected to be made in a straight

* This part of Masius was formerly known to the Syrians as Tora-d-Coros, Mountain of Cyrus, which at different localities takes different names, and near Amid and Mardin is called as above. Assemanus, vol. ii. The Koords and Arabs have corrupted the name into Kurs or Ghurs, and call the mountain near Mardin to within five hours of Deyrik Jebbel el Ghurs, from which the Ghurs River takes its name. See also Aboul Furruf.

† Professor Rawlinson identifies Duneyser with the Assyrian, "Tav nusir," 'Anc. Monarchies,' vol. ii. p. 258. It was Tamerlane's head-quarters when he besieged Mardin the second time.

line" (lib. xviii. ch. 9).^{*} The Zirgan River, rising also in the Ghurs Mountain, 8 hours off, here flows round the western side of the mounds, in a semi-circle, washing the base of the ruins in that direction. 8 minutes after we crossed it near the ruins of an old bridge, and some broken stone columns with elaborate capitals. We left the river here, and took the direct road to Ras el Ain, across the desert, reaching the first jerjub in 5 hours 30 minutes from the Zirgan. "Jerjub," in Arabic, means a natural drain for water, coming from temporary natural reservoirs or elevations; in entire contradistinction to nahr or shatt, having eternal supplies from springs or other never failing sources. "Jerjub" supposes a dry bed during certain seasons, while the latter terms imply regular streams.[†] There are no less than seven of these jerjubs, (diminutive plural "jurejeb"), all ultimately flowing into the Khaboor; of these four unite, 3 hours before reaching Ras el Ain, forming the jerjub we are now on; the fifth, called Jurjub Harb, falls during spring or rains into the Ain el Beydha, one of the Ras el Ain springs; and the sixth and seventh join the Khaboor between Ras el Ain and Aboo Shakhat. All of them receive the spring drainage, with that arising at other times from rains filling the ravines in Mount Masius, the Deyrik, and Metinan Mountains; none of them, however, have a fixed source, or a continual supply of water at any season. As such they cannot be considered real tributaries of the Khaboor; which, in fact, between Ras el Ain and its junction with the Jaghjagha, or Nisibin River, has only one—the Zirgan—which receives the Ghurs and other small streams. Mr. Ainsworth, probably not being acquainted with Arabic, did not evidently catch the gurgling name given him by the Arab guide, and mistook it for Jaghjagha, which name he has noted in his book instead of Jurjub.[‡] This error has been followed by Ritter, in his long dissertation on the Khaboor; § and as faithfully copied by Kiepert, in his maps. On our road thus far we passed, 1 hour 40 minutes from the Zirgan, the Heysheree Mound and ruins, and 3 hours further on another large mound in a valley, whose name I was not able to find out. We stopped a few minutes at the jerjub to rest our horses, near the massive fragments of an old bridge, evidently ruined for ages. None of the arches

^{*} His march would then have been first north to the Tigris, passing the old Roman castle of Soure, near Killeth; then along the river west by Kurkh (Charcha), through the Bisherree district. Soure I believe to be Horre.

[†] خرجت Noun Subst. derived from جرجب he emptied (a vase or vessel) "evacuit vas."—*Freytag*.

[‡] See his 'Travels in Asia Minor,' &c., vol ii. p. 113.

§ 'Erdkunde,' Band vii., Theil elfter, pp. 253-265.

remained, but their foundations were visible in the now dry bed of the torrent on either side. We started on again at 2:50, over a slight elevation, continuing for about an hour, when it was succeeded, as heretofore, by a level plain. At 4 passed close to some large mounds and ancient remains; the ignorant guides differed as to their nomenclature, and in the confusion of names each one in turn volunteered I thought it best to note none. Blocks of cut stone protruded from the sides of the elevation, surrounded by foundations of houses, larger buildings, and streets. From here on the whole way to Ras el Ain was a gradual descent; we reached it after crossing another jerjub, at 5:35 P.M.

On approaching Ras el Ain from a distance, it appears like a huge natural basin, the level ground sloping to it from all sides. The ruins of the old town are situated in a semi-circle above the springs, on some low ridges bounding this basin to north. The new town, on the contrary, in spite of all hygienic principles, is built in the bed of the hollow, in the immediate vicinity, and between the two streams formed by the collective contributions of fifteen large sources.* Generally speaking the ten springs to north-east are small and close together. A narrow, but very deep body of water issues from each, eventually forming, near the new fort, the north-east branch of the Ras el Ain River. Amongst the other springs to south and south-west are two of warm water; one, containing a considerable quantity of sulphur, yielding annually 10 tons of this mineral; but light coloured and of inferior quality. The process used in obtaining it is most primitive. Arab divers collect the muddy residue at the bottom of the pool, and then spread it out in shallow pans full of water, which soon evaporates, leaving the pure sulphur sticking to the sides. The most important and interesting sources of the Khaboor, are the springs called Ain el Hassan and Ain el Beydha, whose waters, combined with the three others noted on the same side, form the largest branch of the river, which, uniting 1 hour south-east of Ras el Ain with the other one formed by the ten springs first named, compose the

* The springs are situated to north-east and to south of the new town. The names of the ten to north-east are Ain Zurga el Fukheyree, Ezzaroog, Ain el Khatoon, Ain er' Rehham, Ain Wurda, Ain Fowara, Ain Umm Khuzuf, Ain Banoos, Ain ez' Zeyn, Ain el Ajooz.

The new town is built close to these, at some distance from the following five, south of it, which form the other arm of the Khaboor. Their names are:—Ain Jebbara, Ain el Harra, Ain el Kebreet (sulphur hot spring), Ain el Beydha, and Ain el Hassan. All these sources are beautifully clear, the smallest objects being visible at the bottom, although most of them have a considerable and others an extraordinary depth of water. Some two hours off are numerous other sources also falling into the Khaboor, but an entirely different collection from those here. There are no ruins near them of importance.

real Khaboor River. Ain el Hassan is about a mile round and of great depth. When its water is low there is a whirlpool close in to the eastern bank, which then throws up short thick columns of water at intervals. Old traditions say, that a great many years ago a large marine animal, like a horse, issued from its waters; after which this source was called by its present name, "the Horse's Spring." At Tel Ermen the fragments of a Syriac book, written on parchment, were found a few weeks since, containing, among others, a description of Ras el Ain, and the different animals found there; particularly mentioning the "Hassan el Bahr," "river horse," as being common there and in the Khaboor. About half an hour south-west of Ain el Hassan, and an hour from the new town, is the Ain el Beydha; the second largest source, but when I visited it I could not distinguish it from the muddy waters of the Jurjub Harb,* which, swollen by the late heavy rains, was pouring into it.

The description Ritter, quoting Schultens, gives † (p. 379) of Ras el Ain and the Khaboor is very correct. It says: "Ras el Ain is a large town, between Haran and Duneysir, where many springs divide into two rivers, subsequently joining each other. One that is outside the town is surrounded with gardens and fields, but the other comes out below the town itself, and at once works many flour-mills. Both united form then the great Khaboor River (upon whose banks are cities and villages, with ferries), which flows into the Euphrates above Rohoba, near Kerkessia." Even at this date the stumps of every kind of fruit-tree are visible in the vicinity, sufficient to suggest the former smiling aspect of the country. They stretch for miles down both banks of the south-west branch, and are continued along the united streams. The Tchetchens were pulling up the roots for firing, in the absence of any kind of wood or fuel in the neighbourhood. On the north-east branch, the remains of

* This is the Veyran Shehr Jurjub, called also "Arslan Dedeh Jurjub."

† See his Geographical Index to his translation and text of 'Life of Sellah ed Deen,' by Boha ed Deen. He followed Arabian geographers. Aboul Feda says there are more than 300 springs here, one of which is called Ain Werda, and according to Elazeezee Ras el Ain was called Ain Werda, and that it was the principal town of Diar Rebiaa. At the time of the Arab Conquest, El Wakidi in his

فتوح ديار ربيع وديار بكر

states there was a bridge (a kind of suspension bridge) over the Khaboor. He says "Schariam, son of Forninum or Firuf, Governor of all Upper and Lower Diarbekr, who had his head-quarters at Ras el Ain, sent his nephew, the Armenian Governor of Tel Mozen (Tela), to the help of the Christian prince of Circesium Wortbeg (? Vartabet). He caused the bridge over the Khaboor to be destroyed. The bridge rested on iron columns, with chains between them upon which boards were laid." El Jetaklivri, speaking of Ras el Ain, says "Ras el Ain is situated in a level plain, its chief produce is cotton, and there issue from it more than 300 springs forming the Khaboor, on whose banks for the space of 20 Fursukhs are villages and cultivated lands."

masonry, sluices and gates, belonging to the old mills, were *in situ*, only requiring outlay and energy for utilisation. The ruins of the old town, from the accumulations of centuries, are completely concealed from view by a thick coating of earth, presenting now nothing to the eye but an undulating scene of verdure. One of these grassy mounds, larger than the rest, stands out alone from the mass, seeming, from its position and size, to have been formerly a citadel or palace. It is full of fine cut slabs, ornamented cornices, fragments of columns and minute particles of different coloured stones used in mosaic. At one part of the ruins a wide fissure discloses at its bottom a deep subterranean basin of beautifully clear water, full of enormous fish.* There is, apparently, no outlet in the direction of the springs, from which it is distant; but the same kind of fish being abundant in the river, there must be some communication between the two. Towards the north-west it seems to penetrate by a narrow passage far below the ruins; some of the people who accompanied me said they had groped along the tunnel for more than an hour without discovering from whence it really came. Although the position of Ras el Ain and that of its numerous springs is well worth a visit, I was disappointed at there not being, above ground at least, any very interesting remains. One sees certainly the long lines of streets and foundations of buildings, now level with the plain; but nothing more than these and the confused ranges of low green mounds covering the old city. But I had expected to find something to remind me of its former importance,—as a Roman colony, an important Byzantine fortress, opulent Moslem city, and great commercial mart, on the high road between the sea, Serooj, Harran, and Nisibin, to Mosul, Baghdad, Persia, and Serica. The only coins I saw, too—and they were in profusion—were Ortokide and Eioobite; no Greek, Roman, or Sassanian. But among the natural curiosities I picked up were a quantity of small fossil bivalve shells. They existed in profusion, scattered indifferently everywhere among the ruins. The people about insist upon looking upon them as primeval date stones, as, although a yellowish white, their shape and size resemble them exactly. Ras el Ain was captured from the Byzantines under Martemius as governor, after the decisive victory gained by Ayadh ebn Ghanem over the Christians at Murj Raaban, by a stratagem of the renegade Allepine “Yokinna.”† This took place in Omr’s Califate, after a protracted resistance, in A. H. 17,

* They are very tame and may almost be caught by the hand. This spring may be the fountain of Chabura alluded to by Pliny as in Mesopotamia, and as being one of the places where fish eat from the hand. Book xxxii. ch. vii.

† El Wakidi.

A.D. 638.* During the Ortokide dynasty it was an appanage of the Mardin branch of that family, and was frequently harassed, and at one time occupied by Jocelyn de Courtenay of Edessa. Tamerlane, after having sacked Mosul in 796 A.H., plundered Ras el Ain, and reduced its inhabitants into slavery.† Benjamin of Tudela, it seems, was the last European who visited it, probably about A.D. 1163. The name is, indeed, omitted in his 'Travels;' but the distances quoted, from Harran on one side, and Nisibin on the other, taken in connexion with the name of the river, would suppose that he did; although his notice respecting it is short and vague. At that time it contained a Jewish colony. This old city has been occasionally called "Invarda,"‡ a corruption of the Arabic Ain Werda, a title, as noted, sometimes applied to it by Arab geographers also, from one of the sources of the same name. I could discover nothing in any of the sources or air of Ras el Ain to account for Pliny's assertion, quoted by Ritter,§ that it is the only place on earth where there exists an odoriferous spring. It is perhaps a parody on the universal stench hanging during night and early morning over the town, produced by the sulphurous exhalations from the Ain el Kebreet, before alluded to. Nisibin is about 20 hours from this; Harran and Orfa three days; and the isolated ridge of the Abd ool Azeez Mountain, eight hours off. An intelligent officer of the Turkish staff corps, Soheyl Bey, attached to the Pasha, had passed along all these routes, and found ruins existing at regular distances throughout;

* Ptolemy notices Ras el Ain as Raisena, St. of Byzant: "Resina polis peri ton Aboran." Sept. Sev. erected it into a Roman colony, called Sept. Colonia. In 380 Theodosius enlarged and improved it, calling it Theodosiopolis. Having fallen into decay, it was subsequently again repaired and turned into a fortress by Justinian as a refuge place for his subjects against the Persians. It was the emporium for Diar Bekr, Rebiaa, and Mesopotamia generally. It was the only town in Rebiaa taken during the Moslem conquest by the sword. Its central position and great strategic importance made the Greeks defend it to the last. It was also full of fugitives and their property. El Wakidi says that after sending a fifth of the treasure to the Calif every horseman got 20,000 dirhems (1000*l.*), and every footman half. In the neighbourhood of Ras el Ain are several isolated old artificial mounds covering ancient ruins, probably the ruins of the forts situated according to Procopius, near Rhesina, that were all strengthened by Justinian. The Tels or Mounds I particularly allude to are called Tel Khullef, El Guteyna, El Gla (a corruption for Kalaa, castle), El Jineydeea. El Gla, from the massive remains *in situ*, may be possibly the site of *Θαννουπιουμεια* of Procopius.

† Arab Shah's 'Life of Timoor,' Ar. Text, p. 97.

‡ See historical tables of Noah, the Patriarch of the Syrian Jacobites in Mt. Lebanon, the continuator of the Syrian Chronicles of Abool Furruj. Asseman., vol. iii.

"Ain Werda, which is Ras el Ain," El Wakidis, Fetooh, Diar Rebiaa, and Diar Bekr.

§ 'Erdkunde,' Band vii., efter Theil, p. 379. Pliny calls the fountain that of Chabura, and says Juno bathed there, which gave it that smell. Book xxxi. ch. xxii.

the remains, probably, of ancient military posts or relays connecting the different localities alluded to.

After completing all I had to do at Ras el Ain, I turned towards Diarbekr by Veyran Shehr, the road to the latter being nearly west 57 north, continually nearing that part of Mount Masius near Deyrik Town. An hour after starting the road passed the natural mounds of Chibset Ras el Ain, and in three hours a Tel and ruins. The surface was covered with large blocks of white stone and basalt, the remains of old buildings, but nothing presenting in the whole any decided shape or design. An hour farther on, I stopped to breakfast on the bank of the Veyran Shehr Jerjub, close to a Tel, called Arbeed, and a small Ziaret on a hill in the vicinity, called Aslan Deda. The heavy rains of the last few days had filled the dry bed of the Jerjub, which now, full of red muddy water, was tearing along in its course to the Ain el Beydha and Khaboor. An hour from this, Aslan Deda Village, now ruined, and its holy tree were close to our left, situated on the Jerjub we had left. The road hitherto had been over a fine undulating plain, generally rising from Ras el Ain, of rich mould; twenty minutes further on, however, the land dipped, and was covered with masses of basalt and white stone. Forty-three minutes afterwards the road crossed a low circular mound, covered with ancient ruins. Standing walls, capitals, and columns, all of basalt, crowded its summit. Veyran Shehr, situated in a marshy hollow, on the banks of a rivulet, was close to; and we dismounted at that ancient site, in twenty-seven minutes from the last Tel or Mound.

I could only stop two days at Veyran Shehr; but two weeks might easily be spent here in examining the ruins in detail. Rain and wintry cold, however—it was late in December—rendered any longer stay there lost time. The ruins have already been visited by Tavernier, Olivier, and, more latterly, Ainsworth.* He calls it Kohrissar, and is the only person who has, as yet, given a description of it.† His

* My former visit here was during a hurried flight, when it was utterly impossible to stop even a few minutes consistent with safety.

† It was the head-quarters of the "Dux" of the district, who formerly had his seat at Dara, but in the peace concluded between Chosroes and Justinian it was one of the conditions of the treaty that the army head-quarters should be transferred from Dara to Constantina, which had the effect of increasing the distance for troops between the Persian and Byzantine frontier. Procop. 'De Bel. Gal.' xxii. Mannert says it was built by Severus or Caracalla, and called "Antoniopolis," and A.D. 350, its walls were strengthened by Constantius, who gave it his name. It was subsequently again further fortified by Justinian, who finding the bastions too far from each other built intermediate similar works. Ammianus Marcellinus says it was built by Constantius when Cæsar, and called by him Antinopolis. Lib. xviii. ch. ix.

Assemanus, vol. i. p. 273, says Constantius repaired it, A.D. 350. Cobad
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stay, however, was too short to enable him to do sufficient justice to the subject. The walls are still in comparatively good preservation, with the same characteristics as those of Diarbekr, repaired, or rather constructed, also by Constantius, considering the lapse of time and ruin they have been subject to. They form nearly a perfect square, each side being about half a mile long, constructed of even cut large blocks of basalt, with round towers at regular distances, close to each other. It has four gates, on each side of which are ornamental niches for statues; one of them, sadly disfigured, was lying among the ruins. The interior is a mass of ruined tombs, streets, fallen houses, and deserted churches. The remains of baths, or perhaps of a covered market, consisting of a series of fine arcades, occupy a considerable space near one of the sacred buildings. Crosses are carved liberally everywhere, on arches, houses, and shops. In the centre of the town is a fine large spring of delicious water, that falls into a cut stone cistern, and then steals through the crumbling ruins to the brook outside the walls. A high grass-covered mound at the south-east end towers over the walls and ruins, commanding an extensive view all round. It covers the *débris* of the ancient citadel. I succeeded in penetrating this ruin, by an old shaft leading into a high-vaulted passage of cut stone; my progress was stopped by an impassable barrier of ruin.

From Veyran Shehr I went to Deyrik, starting at 8-25 A.M., of a rainy morning, over a soft soil, rendered still more so by heavy showers. The road was 54 east to the village and mound of Lulakchee, fifty-one minutes from our starting-point; twenty minutes after crossed the Alishkhan Jurjub, close to its mean village; road 38 east. From here, on to a mile beyond Injerlee, due east, two hours and forty minutes from Alishkhan. The heavy rain that had been falling ever since we started, compelled us, although so early in the day, to stop at this miserable village for the night. It was dreadfully cold, and no wood, milk, barley, or bread to be had. Locusts for the last six years had devastated the land; the villagers were paupers, huddled together in miserable hair tents at this inclement season, with scanty clothing, and none of the prime necessities of life even, their only diet being a detestable millet paste. Under such circumstances our party fared badly, and it

besieged it when Count Leontius was Prefect of the town. Count Peter, a prisoner with Cobad, found means to send information to the Prefect that the Jews who existed in large numbers in Tela wished to betray it to the Persians, proposing to run a tunnel from their synagogue outside the town into the city, and to take advantage of a stormy night to introduce the enemy. This treachery was, from the timely information received, defeated. It can hardly be the Anthemusia of Strabo, although some modern authors identify it as such.

was hard work to warm ourselves, through what seemed to me an endless night.

Next morning saw us at 7.51 in the saddle, pursuing generally a road bearing 38 east, passing a few minutes after a jerjub, now considerably swollen, reaching up to our horses' bellies, but falling rapidly. At 9.12 crossed a similar drain, near a ruined village, surrounded by a small Koord encampment, reaching Mokhat at 10.30. The heavy rain, as yesterday, again compelled a halt; but the palpable misery of the inhabitants, their undisguised squalor and filth, soon drove us on again, although a tempest was raging. We left at 11.47, crossing another jerjub close to Kharraba Village, a quarter of an hour on, then turning towards Deyrik, over a road encumbered by honey-combed masses of limestone. An hour before reaching the village, the Mesopotamian plain ends, and the mountains commence, the road ascending gradually till reaching it, 2 hours 28 minutes from Mokhat. The country from Veyran Shehr to the foot of the hills is a constant, though slight ascent to north, dipping only into shallow ravines at the several points traversed by the Jurjubs. Before reaching, and after crossing them, the ground is invariably covered with blocks of basalt, the waters flowing over a similar construction. Deyrik itself is situated on a low spur of the mountain, at one side of a gorge, perfectly choked with olive-groves* and pretty gardens, watered by fine streams. Scattered about them are some curious old tombs, in which are found glass bracelets, a light green, stamped with a rude representation of an eagle, and also some carved stones, agates, cornelians, &c., showing, in the figures of animals and profiles they bear, a high degree of art. Close to, in a plain enclosed by a mountain-spur, sweeping round one side to south, are the modern village and ancient remains of Tel Besmeh.† They cover an immense extent of ground; the landmarks of the fields, now covering the old city, being pieces of cut stones, fragments of columns, and dilapidated capitals. The extent can be easily judged of, from the low flat mounds that cover this part of the otherwise level plain and their sharp perpendicular sides. In ploughing the different fields, the peasants

* The oil produce is on an average about 1400 cwt., valued at 2900*l.*, irrespective of the fruit kept for sale or use. The trees, however, bear only alternate years.

† The name seems to point to a Harranitic source, being a compound for Ba or Beit es Sensaa "the heavens," or Baalseemin, worshipped with Besin and other idols at Harran Chevohlron. Vol. i. p. 373, vol. ii. pp. 158, 508, of his *Ssabier und Ssabismus*.

Assemanus writes it, however, following Syriac authors Tela-d-Besme or Tel Besmai, that is the hill or mound of sweetspices. Olympius of Tela and Eugenius of Melitene were defeated here with great slaughter by Cobad and his Huns and Arabs 503 A.D.

constantly pick up fine coins; I purchased two of the beautiful silver tetradrachms of the young Antiochus (Dionysius Bacchus) that had been picked up a few days before. In an isolated hill on the edge of the plain there are rich traces of copper, and all the appearances of a mine having at one time been worked there; the natives, too, have a tradition of the sort, calling the hill in consequence the Tel es Sipfr, or Paaker Maaden. Deyrik was at one time a flourishing place, and even till within the last seven years had some 500 families, who carried on a thriving trade with the Arabs in grain, and taking their wool, butter, sheep, and camels, in exchange. The continued prevalence of locusts, however, combined with wretched government, has reduced the above number to 150 families, who are all engaged in the olive-oil trade, or in that of galls, procured in the chain of mountains between it and Mardin, the first part of which, up to six hours' distance east of the town, is called Jebbel el Affs. The proper name, however, is the Toro de Coros, corrupted, as stated before, into Ghurs, near Mardin. The old name is not known to the natives, and the corrupted form only applies to the portion indicated; while that part of the range between us and the Diarbekr plain goes by the name of the Metinan Dagħ, from the district also so called, the mountain close about Deyrik being again known as Deyrik Dagħ.*

Excepting two or three short descents, the first two hours and half from Deyrik, towards Diarbekr, is an ascent over the Metina mountain, and through a well-wooded, gall oak country, as far as the village of Seesan; the road then descends easily through the same wooded landscape to the valley and village of Goola Goolee, 44 minutes further on. The plain is about 2 miles long, and the same broad, consisting of a stiff red clay the heavy rains of the last few days had turned into a difficult, scarcely passable, morass. It took us 46 minutes crossing, when we again ascended for 52 minutes, slowly, to Kalla Village, on the top of a hill, overlooking the large Diarbekr Plain and Tigris Valley. The town was at this elevation, it being also a clear day, distinctly visible, bearing west 82 north. The ruins of a castle of the later Mohamedan period crown a height at one side of the village; the latter looked as dilapidated as the former, the inhabitants appearing like those of Mokhat, to share the decay exhibited all about. Our road thus far had been about north 10 east; but here on as far as Shiakee Village it was west 50 north. The road was a descent the whole way, and

* The natives divide the Mt. between Mardin and Deyrik into the "Lahef" and Jebbel Affs. The Amrood, Balika, Bahdina, Araban, Sheyb, and Meshkeena tribes inhabit the former, and the Kharoke, Tareen, Mendeyla, Mohlebece, and Kusrek the latter.

we reached it in 50 minutes from Kalla. At Kalla we left the Metina district, and entered that called Shurk, immediately under the Diarbekr authorities.

We slept at the miserable village of Shiakee among the goats and cows filling my host's hovel. Pursuing the same direction as last night—over the saturated plain—we left the direct road to Diarbekr, now impassable, owing to swollen brooks on the road running west, 82 north. In an hour we passed a ruin and mound called Tel Meer Sin, and in 17 minutes more the hill and Ziaret on its top called Kara Baba. From here the Kuroo Schai and bridge over it bore w. 78 n.; in 17 minutes we crossed it close to the ruined Dilaver Pasha Khan, after which the course was for 1 hour 40 minutes n. 12 e. to the ravine and river of Moola Koi Tchai. Forty minutes before we had passed the artificial mound and Yezidee village of Teppa* close to left. For half-an-hour before reaching it, and as far as the Tigris, the ground about the road is strewn with boulders of basalt in a clay soil, into which our horses sank far above the fetlock at every step. The ravine of the Kuroo Tchai, as also the Moola Koi ravine, were also composed of the same basalt, with steep sides. The latter, however, is not so deep as the former, but about five or six times its breadth, through which the stream rushes in three separate channels, crossed by as many dilapidated stone bridges. From this stream to the Mardin gate of Diarbekr was 3 hours 32 minutes, in a direction 16 w. of n.† I reached it late on Christmas Eve.

In the spring of 1867, I made a short tour to Mardin and round along the edge of Mount Masius, past Deyrik and the west end of its mountain, in order to observe its real geographical limits, as also to note the different affluents of the Zirgan close to their sources more correctly than I had done previously.

About two hours E. 76 s. of Diarbekr is the mound of Kazook Teppa. It is of considerable dimensions, covering the ruins of a large isolated building. Shattered columns and capitals strew the ground and are used in the village at its foot for horse blocks, and when found in larger perfect pieces for supports to the roofs of the mean hovels there. My road—I avoided the muddy thoroughfare—led me past it, from whence

* Also called Meyrkis Village and Melkish.

† The Mardin gate is the Bab et Tel of Wakidi, and of Arab Shah in his history of Timoor, relative to the siege and capture of Diarbekr by those two men. Ayadh ebn Ghanan had his camp in that quarter. It is so called as from it one can see the curious domed mound called Chunar Teppa, about 3 miles west of Shiakee in the plain on the bank of the Kuroo Tchai.

we took the path close under the base of the hills formed by spurs from Mount Masius: Half-an-hour after leaving the ruin we crossed the Moolla Koi torrent, here called Seypurk Tchai, and 50 minutes further the Kuroo Tchai, close under the village of Kunjaghaska. An hour and 20 minutes from it, over an undulating country covered with fine grass and flowers—it was May—is the large mound also covering large ruins—more extensive than those at Kazook Teppa, and probably the remains of an old town as well as a castle—called Bakhtirree on one side of Baghajik village. From here, on to Mardin and Harzem, there was nothing of any interest. Harzem is situated in a pretty ravine close under the mountains on the banks of the Ghurs Su, a little way below the two villages of Kurey and Sbeya, which, with Harzem, are surrounded by some fine mulberry trees and remains of old gardens. This was a favourite summer resort of the Ortokide kings of Mardin, the last of whom—Mejd ed Deen Eeseh—repaired the Zialet and mosque—built by a faithful servant of one of his ancestors—the ruins of which exist on the banks of the stream close to the stone bridge crossing it here.* From the mound near I had a good view of the junction of the Ghurs and Zirgan rivers at Tel Ibrahimieh, bearing 232 about three hours off. An hour and a-half from the village travelling west, along the base of the Jebbel Ghurs, crossed the main branch of the Zirgan. We followed it up north for a mile, through a lovely valley full of blooming oleanders and pretty gardens, to some large grotts scooped out of the rock. The position was so charming that I took up my quarters for the day in one, before which were spread a small lawn and clumps of rose bushes and olive trees. A clear brook rustled past the door of the grot, the clear water bathing the base of some stone seats where formerly, probably, the ascetics of the place indulged in the *dolce far niente*, that seems to have been their only claim to holiness. This pretty spot is close under the village of Amrood, and opposite to it, on the other side of the stream, are some large grotts, now used as sheep stables. A hill separated us from the hamlet of Haffaree, so called from the numerous artificial caves about it. A small stream, joining Zirgan, runs through the gorge, on one side of which the houses are built under the shade of a high mountain peak called Pharaon. Our course was west, and, as before, close

* The builder's name is Taj ed' Deen ebn Masaood ebn Abd Uillah en Nassree, that is an officer in the service—as the inscription also states—of the King Nasser ed' Deen Ortuq Arslan ebn Ilghazi ebn Elpi ebn Temr Task ebn Ortuq Ne Mohurrem, 608 A.H. The other inscription is that of Melik Reseh, and bears date A.H. 774, but all Arabic authors date the commencement of his reign four years after.

to the base of the hills as far as Tel Besmeh.* Four hours and a half from Haffaree. During our ride we crossed four other tributaries of the Zirgan, called from the villages they run by close to right of our road the Badineh, Araban, Sheyb, and Meshkeena streams. Tel Besmeh is a large village situated on the left bank of the Deyrik stream† amongst the ruins of the old town. It is about a mile and a half east of Deyrik, and peopled by Christians and Moslems equally. About 2 P.M. we were startled by a rustling sound high up in the air, and an almost instantaneous obscurity, although it was a calm still day without a cloud in the heavens. An impenetrable swarm of locusts soon swept past, alighting about a mile from our position in the midst of some standing crops of wheat, which, fortunately for their owners, were ready for cutting, and therefore unsuited to the delicate tastes of these insects. Three days ago, at Mardin, I had witnessed a similar flight; but, as the main body was over the town, a swarm of birds of the starling species fell upon them and did their best to destroy them. But they did not escape scot free, for, incredible as it may appear, several of them fell to the ground, their feathers having been completely nibbled by the locusts, who stuck to their bodies to the last. When the locusts alighted—which always happens as the day advances and the sun gets hot—the birds again attacked them, slaughtering myriads. They do not swallow them, but simply cut them in two with their long sharp beaks. They perform the operation with such rapidity, repeating it so often, that their beaks become rapidly clogged, upon which they fly to the nearest water, cleanse them, drink, and immediately return to their work, which they do not desist from till the locusts again take wing in the cool of the evening.‡

Our road from Tel Besmeh was more north, and across the mountain slope for two hours to the village of Phittur, situated in a valley which is, to south, separated from the Mesopotamian plain by a detached range of hills. A very large ancient town once occupied this site; its remains strewed the slope bounding the valley to north—consisting of large blocks of cut stone—some of them bearing defaced illegible Greek inscriptions, remains of gateways and tombs. In a hollow close to the village is a spring of clear cold water, more than 30 feet deep, and about the same in circumference; but in summer and

* Or Tel Besin, as it is also called.

† It loses itself in the plain.

‡ These birds seem to be the same as those called "Seleucides" or "Selucidæ," by Pliny, which, consequent upon the prayers offered up to him by the people of Mount Casius, were sent by Jupiter to destroy the locusts ravaging their crops of corn. Pliny's 'Nat. Hist.' Book x. ch. xxxix. Cuvier's suggestion that they are the "Turdus roseus" of Linnæus seems correct. They are called "Sammirmed" by the Arabs.

autumn it is entirely dry. An hour and 10 minutes south-west are two ruins called Z̄erawa and Hofee on the edge of the desert; there, too, we found several slabs—all, however, hopelessly illegible—bearing Greek inscriptions. Two miles off, N. 10 W., on the top of a high peak or ridge, are the ruins of Rubbut, and at its northern base the village and old town of the same name. The old castle on the peak is one of the most extraordinary and curious I have seen, being constructed entirely by scooping out the rock, thus forming walls, houses, and cisterns for water. Brick and stone work are simply auxiliaries, everything else being integral portions of the mountain. The position and nature of its defences would render the fort, even at this time, impregnable; cannon could do nothing against solid stone, and the only path to it is so steep that we found it difficult to crawl up. The length of the rock thus fashioned is about 1000 yards, and breadth 300 to 400, its shape being, of course, irregular, as advantage has always been taken of the natural features of the mountain, which has on the outer side been cut sharp down, and reduced also inside, so as to offer as much impediment and protection as possible. It has been further strengthened at its two weakest parts by two trenches also cut out of the solid rock; 20 yards broad and 30 deep, thus isolating it entirely. Five enormous cisterns, besides hundreds of smaller bell-shaped receptacles—with a small hole at the top, two feet square, covered by a stone—have also been dug in the rock; small artificial channels conduct to each to lead the water to them falling after rain. The only loose cut stone and brick to be seen are such as were employed for roofing the cisterns, and in one or two places about the walls. The cut stone still *in situ* were blocks 3 ft. 8 in. long, 2 ft. 5 in. broad, and 1 thick. In ancient times the fort was approached from the south by a road which, about half a mile from the wall, is carried through a deep tunnel—open at the top—cut out of the rock; about 20 yards broad and exceedingly steep. From the walls we had an extended view to south of the Mesopotamian plain as far as the Khaboor, and to west of the part of the Diarbekr plain ending at the Karracha Dagħ, which to west ends abruptly; entirely separated from the range we are on, though in the maps it appears to be its prolongation to the east. In this manner the entrance to the Diarbekr plain, from that of Mesopotamia, is through an unobstructed narrow level pass of about three miles broad. I should have been strongly inclined, were it not for the geographical description Procopius ascribes to Rhaddium being irreconcilable, to have at once identified these ruins as occupying the same place as that fortress. Its position with the plain

(Ager Romanorum), stretching away to Veyran Shekr (Septimia Colonia), 10 hours off, before it ; its great natural and artificial strength agree better with the description of the old Rhaddium than any other ancient site—and I have seen, I think, all of them—in the whole range of mountain between this and the Tigris. The only other site that can be identified with it is that of Hatem Tai Castle (I conjectured in my memoir on the sources of the Tigris to be Sisaaronon), close to Jezireh, but for strength and importance it cannot compare with Rubbut, nor is there a plain in its vicinity, it being built in a mountain gorge, and not perceptible till you come directly upon it. From here we returned to Diarbekr over the Metina mountain, visiting on our road the old convent of Deir Metina.* It is rapidly falling into ruin, no one lives there, and the only objects of interest are two fine marble sarcophagi—rifled long ago—in the quaint old chapel. It took us five hours from Rubbut to the other side of the range, and from there, passing Kurr i Giaour, Khurbey Kurro, Kuchuk Veyran, Orta Veyran, and Bir Bazin villages, we reached Meyrkesh—noted before—in four hours and a half, and Diarbekr in another three and a half.

XII.—*On the Geography and Recent Volcanic Eruption of the Sandwich Islands.* By the Right Rev. THOMAS STALEY, D.D., Bishop of Honolulu.

Read, June 22, 1868.

BEFORE speaking of the late volcanic eruption in the Island of Hawaii, a few words may be useful on the geography of the group generally, of which it is the largest and the youngest member.

The Sandwich Islands, now constituting the kingdom of Hawaii, occupy a most central position in the Pacific. They lie in a diagonal direction from S.E. to N.W., between $18^{\circ} 50'$ and $22^{\circ} 20'$ N. lat. (so that they are only just within the northern limit of the Tropics), and between $154^{\circ} 40'$ and $160^{\circ} 40'$ of W. long. As affording a place of call for ships, merchantmen, whalers, and national vessels, they have been evidently marked out by their situation to have a commercial and political importance beyond that of the island groups in Central Oceania. Their total area is upwards of 6000 square miles. Beginning with the most westerly, Niihau, about 15 miles long, and 1 to 3 in varying width, taking a north-easterly direction, we come to Kauai. These two have an area of 550 square miles. Crossing

* Called also Kara Killiseea.